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Le guide pédagogique a été préparé pour les professeurs de morale et de religion des écoles protestantes secondaires. Destiné à accompagner le 4^e Secondary 3 level of the Moral and Religious program, ce guide est un document officiel dont l'usage est optionnel. Il comprend cinq sections. La première traite du développement de l'adolescent et souligne divers aspects de sa croissance morale, sociale, intellectuelle et spirituelle. La seconde section fournit une liste des techniques d'enseignement, ainsi qu'une brève description de chacune d'elles. La troisième section décrit le processus d'évaluation. La quatrième section contient des stratégies d'enseignement qui correspondent aux objectifs intermédiaires du programme de troisième année du secondaire. La dernière section présente une bibliographie de ressources didactiques. Les suggestions qui sont fournies dans ce guide sont à adapter par chaque professeur.

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Curriculum Guide



SECONDARY SCHOOL

**PROTESTANT
MORAL AND RELIGIOUS EDUCATION**

SECONDARY 3

Québec

Curriculum Guide

SECONDARY SCHOOL

**PROTESTANT
MORAL AND RELIGIOUS EDUCATION
SECONDARY 3**

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of the Conseil supérieur
de l'éducation, December 1982

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INTRODUCTION

The **Curriculum Guide** is a support document which has been prepared for teachers of Moral and Religious Education in the Protestant secondary schools of Québec. Designed to accompany the Secondary 3 level of the Moral and Religious Education programme¹, this guide is an official document whose use is optional. It is a teacher resource designed to promote a greater understanding of the programme by suggesting possible approaches, methods and learning situations which will foster the attainment of the general, intermediate and terminal objectives of the programme.

This guide is composed of five sections, each reflecting an important element in the teaching process. The first section deals with adolescent development and outlines aspects of moral, social, intellectual and spiritual growth which should be considered if the Moral and Religious Education programme is to meet the needs, abilities and interests of the individual student. Consideration is also given to the teaching methods appropriate to secondary education in general, and to this subject area in particular. A listing of suggested techniques, with a brief description of each, is provided in the second section of this guide. The third section of the guide describes the process of evaluation as it applies to the Moral and Religious Education programme, and includes suggested methods for evaluating and reporting student progress. The fourth section contains suggested teaching strategies responding to the intermediate objectives outlined in the Secondary 3 programme. Appendices containing background information for teachers, illustrations and materials for student use are also included in this section. The final section of the guide provides a bibliography of materials cited in the teaching strategies.

It should be emphasized that the suggestions found in this guide must be adapted by the individual teacher. The decision as to how best to implement the programme in a particular situation will be determined by the professional who alone knows which approaches will most efficiently and appropriately meet the needs of his or her students. It is especially hoped that the ideas and activities contained herein may serve to spark further suggestions. To be properly used and understood this curriculum guide must be seen as an evolving document. Each teacher, in adapting it, must add to the idea and resources contained in it. The Direction de l'Enseignement Protestant plans to further enrich the document by publishing, from time to time, additional resources and strategies.

¹ Gouvernement du Québec, Ministère de l'Éducation, Direction de l'enseignement protestant, Secondary School Curriculum, **Protestant Moral and Religious Education**, Secondary 3, Code No. 65-2300A.

INTRODUCTION

The purpose of this study is to investigate the effects of various factors on the growth and development of the human body. The study will focus on the relationship between nutrition, exercise, and the overall health of the individual. The research will be conducted over a period of six months, with data collected at regular intervals. The results of the study will be presented in a series of reports, which will be made available to the public.

The study will be conducted in a controlled environment, with all participants being of similar age and sex. The participants will be divided into two groups, one of which will receive a special diet and exercise regimen, while the other will follow a standard diet and exercise regimen. The results of the study will be compared to determine the effects of the special diet and exercise regimen on the growth and development of the human body.

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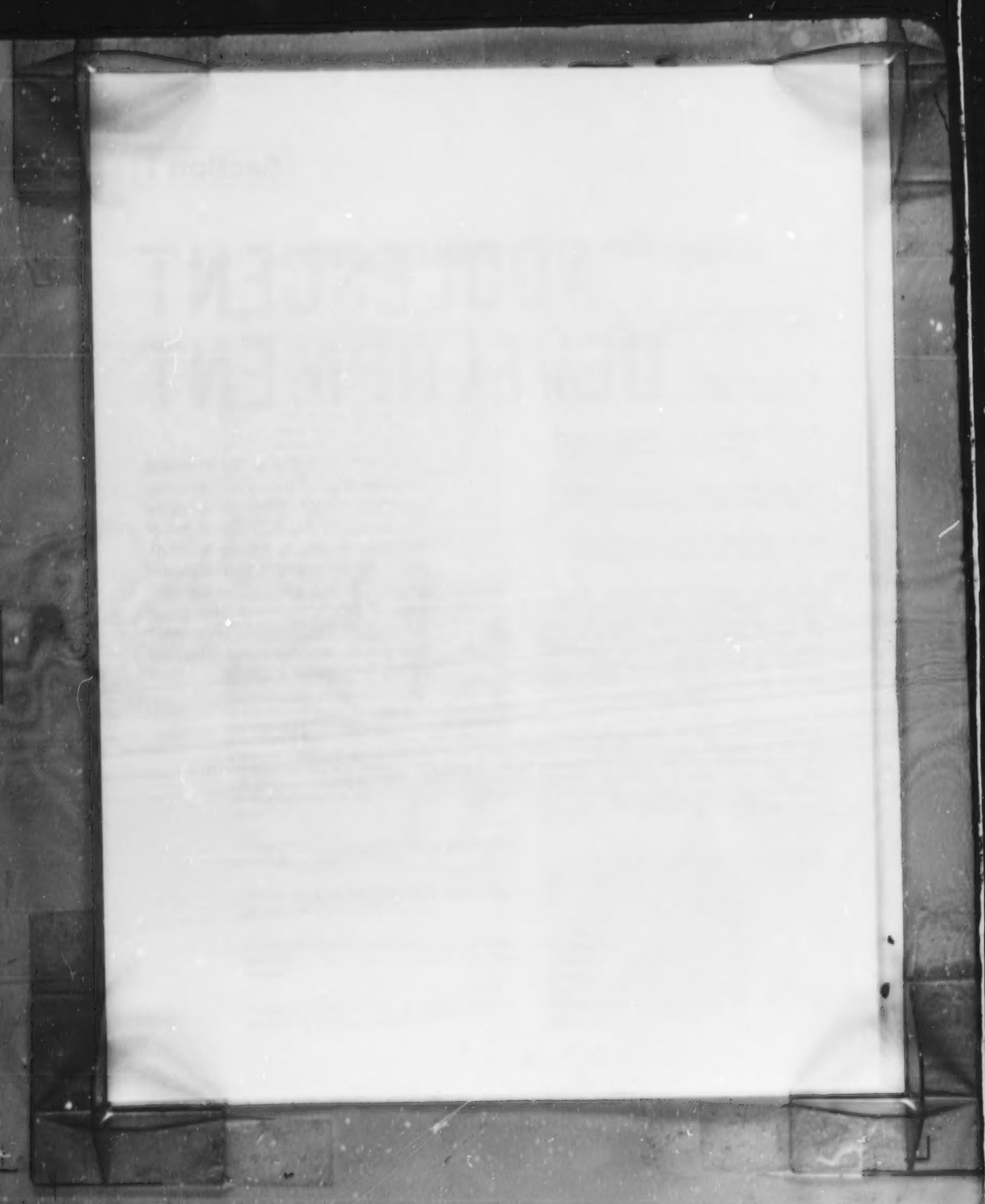
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Section 1

ADOLESCENT DEVELOPMENT

This section of the guide presents an overview of four developmental theories which have influenced much of the work in the area of moral and religious development, and outlines aspects of adolescent growth which should be considered if the Moral and Religious Education programme is to meet the needs, abilities and interests of the individual student.



I. DEVELOPMENTAL THEORIES

Erik Erikson

— Psychosocial Development:

As the developing person becomes part of the social structure, he/she begins to evolve a sense of identity and personhood. The development of this "sense of self" is not achieved without some type of conflict. The conflict which the person experiences is the result of opposing emotions that may accompany attempts to define a sense of self more clearly. This type of conflict can be a very creative part of the process of maturing. It need not be thought of as destructive, but rather as a natural consequence of the process of constructing an identity.

Erikson, by means of clinical interviews with persons of all ages, found that there appeared to be common emotional experiences associated with the development of personality and self. His studies delineated eight psychosocial phases and corresponding affective conflicts which individuals seem to face as they develop. Erikson believed that satisfactory resolution of these conflicts enhanced the person's feelings of achievement and adequacy. As individuals incorporated these feelings into their sense of self, they became able to deal with the next phase of development. If, on the other hand, the conflict was not resolved, the person did not seem to have the tools to cope with the conflict associated with the next psychosocial phase.

Erikson's eight psychosocial stages are described as follows:

- Sense of trust that develops out of the conflict of trust versus mistrust
- Sense of autonomy that develops out of the conflict of autonomy versus doubt and shame
- Sense of initiative that develops out of a conflict of initiative versus guilt

- Sense of duty and accomplishment that results from the conflict between industry and inferiority

- Sense of identity that develops out of a conflict of identity versus role confusion

- Sense of intimacy that develops out of a conflict of intimacy and isolation

- Sense of parental caring that develops out of a conflict of generation versus stagnation

- Sense of integrity that develops out of the conflict between integrity and despair.

During the first year of life, children will probably discover that basic needs for food and nurturing are being met. Developing motor skills, such as grasping and sitting up, enable children to trust their own bodies. All of these factors combine to give the child an intuitive trust — the child can rely upon the world to be consistent and predictable.

It is during early childhood that children begin to assert their own individuality. Physiologically, they are developing muscular coordination, enabling them to walk, talk, and manipulate objects. These physiological changes allow the child to become more self-reliant.

Children have probably already developed the senses of trust and autonomy by the time they reach school age. In the elementary levels we may observe the development of a sense of initiative, duty and accomplishment, as well as the beginnings of a sense of identity. The development of a sense of identity is also observed in secondary school as well as a growing sense of intimacy and parental nurturing. The initial phase of a sense of integrity may also be seen to be evolving during later adolescence.

Jean Piaget

— Cognitive Development:

Cognitive development refers generally to changes in thinking abilities. These changes occur as a result of the interaction of outside stimulation with ideas the child already has (inside structures of knowledge). The interaction itself is very much limited by the physical state of the brain, that is, its anatomical structure and growth. The physical changes occurring within the brain itself are not the only developments. Thinking skills, like all skills, improve with practice and build upon each other. As children accumulate more experiences, it becomes necessary for them to organize their ideas. Piaget noted that children seem to progress through systematic stages of thought organization.

Piaget refers to the early period of thought organization as the "sensory motor stage of mental development". At this time the individual is thought to know the world in terms of what he/she can do to the world. Through differentiation and interaction, children develop better ways of organizing their thinking.

As growth continues, children become able to represent their world symbolically to themselves. The earliest forms of this new ability may be seen in the child's imitative play. At about the age of two, Piaget says, the child has entered the preoperational stage of development. Preoperational thinking is characterized by the systems of language, action and perception that are somewhat disconnected, probably for neurological reasons. As children become older and better able to coordinate ideas, they enter what Piaget calls the concrete operational phase of development. At that time (about age eight), children become more logically oriented. They become more skilled in using principles and rules, and enjoy exercising these new abilities.

By the age of twelve, the child may be moving into the formal operational stage. The individual is able to separate logical abilities from any concrete manipulation of objects. As Piaget says, "thoughts take wing".

Piaget also analyzed children's verbal attitudes towards game rules. During his clinical interviews he observed that the child's reasoning about game rules fell into two distinct categories that were closely associated with cognitive development. He believed that all morality consisted of a system of rules, and that the essence of all morality was to be found

by examining how the individual viewed these rules. He believed that cognitive factors were crucial ingredients of morality, forming the basis of the moral judgments which decided and guided personal action.

The views often expressed by younger children, aged six to ten, were of what he called a heteronomous perspective. The children in this age range were often observed to have a view of rules as unchangeable and absolute. They tended to believe in immanent justice, and did not consider the role of intent in deciding the wrongness of an action. According to many of the children wrong was that which was forbidden, and what was forbidden was decided by an adult. Older children in his test group, aged ten to twelve, tended to have a different view of rules. These children tended to see rules as flexible and decided upon by a group. They expressed an understanding of justice, as determined by responsibility to the group. The intention behind an act was an important consideration in determining the punishment. Retribution and reciprocity seemed to be the basis of their understanding of justice. Older children tended to express more of an allegiance to the principles of equality and equity. Piaget called this the beginning of the autonomous stage of reasoning about rules.

Lawrence Kohlberg

— Development of Moral Reasoning:

Kohlberg has done extensive research in the area of the moral development of the person. In his studies, he was not concerned with moral behaviour but rather with the reasons for a particular moral action. Kohlberg presented his subjects with stories (dilemmas) that contained competing principles. Later, after much data collection, he was able to organize the answers to such dilemmas into principles, issues and criterion judgments that the subjects tended to allude to in reasoning out the dilemmas. Having constructed a framework for analyzing his data, he noted that his observations fell into patterns. These patterns of moral reasoning seemed to reflect changes in one's social and cognitive perspective. Cognitive and social developments seemed to be necessary, but not sufficient conditions for the development of moral reasoning.

Kohlberg observed that his subjects were using an organizing principle to order their reasoning about moral issues and that "justice"

seemed to be the principle that they used. Kohlberg noted that the responses provided by his subject group could be classified into six stages of reasoning about justice. Each stage seemed to represent a more adequate perception of the social system and an ability to think more abstractly. Each stage also seemed to indicate a different perspective of groups and one's relationship to the group.

The six stages of moral reasoning that Kohlberg outlined were divided into three levels, two at each level:

Preconventional

- Punishment-Obedience Orientation
- Instrumental-Relativist Orientation

Conventional

- Interpersonal-Concordance Orientation
- Societal-Maintenance Orientation

Post-Conventional

- Contract-Legalistic Orientation
- Universal Ethical-Principled Orientation

James Fowler

— Stages of Faith Reasoning:

Fowler has conducted studies aimed at finding the patterns of "faith-knowing" that a person

uses in constructing ideas, concepts and beliefs. Faith-knowing, according to Fowler, is similar to other forms of knowing, in that there are many variables that affect the outcome, and there is a developmental evolution of this knowing for each person.

According to Fowler faith is a verb. It is a way of knowing or interpreting the relationship of a person or community to those sources of power and values which influence people's lives, but are not subject to personal control. In other words, it is one's orientation of thinking about life ultimates. Many people probably think of stages in faith-knowing as stages in faith development, but this is not what Fowler has in mind. Faith-knowing has a wider meaning than religious faith. It refers to all questions regarding life ultimates.

As the result of interviews with persons of all ages, Fowler identified the following six provisional stages of faith-knowing:

- The Intuitive-Projective Faith
- The Mystic-Literal Faith
- The Synthetic-Conventional Faith
- The Individuating-Reflexive Faith
- The Paradoxical-Consolidative Faith
- The Universalizing Faith

II. ASPECTS OF ADOLESCENT GROWTH

Adolescence is the bridge between childhood and adulthood, a time of stress and of considerable physical, intellectual and emotional change. It is a time of testing boundaries, both those imposed by the self and those imposed by others. In the process of testing, changing and questioning, a deepened sense of self is formed.

One aspect of adolescence is the two-to-four-year period called puberty, during which sexual maturity is reached. Puberty involves both physical and psychological change. Younger adolescents are changing rapidly in height, bodily dimensions and sexual maturity. In time they will normally integrate these changes into their emerging sense of positive, self-confident ego identity.

Intellectually, adolescence is a time of great advances. The ability to acquire and utilize knowledge reaches a peak when adolescents become able to think in abstract terms. According to Piaget, children at this age become able to think in terms outside the realm of their own personal experience. Thinking becomes less egocentric and adolescents begin to be increasingly aware of and interested in the thoughts of others. An interest in theoretical problems and hypothetical solutions develops, as does the ability to deal with abstract symbols. Indeed, it is the adolescent's increased ability to form hypotheses and to envision many alternatives that causes some of the teenager's typical problems of decision making. This interest in theoretical ideas can also lead to a high degree of idealism and to lengthy discussions with peers about solving social problems.

The main concern of individuals during this period, according to Erikson, is their identity. Having mastered certain formal skills in the previous stage, adolescents are concerned with whether the way the world perceives them coincides with the way they view themselves. During this period of growth in self awareness, roles and identities are tried on for size. Emotionally, adolescents are struggling for

independence and for a definition of their self-image. The resulting tension can give rise to conflicts with parents and other authority figures. The right to make their own decisions, on the basis of their own values and judgment, is what is really at stake in arguments over what time to be home or what mode of dress is appropriate.

At the onset of adolescence there is a shift away from dependence upon the family. As a result, a very strong attraction to certain adults outside the family group is frequently experienced at this stage and the peer group becomes an increasingly important source of security and status.

In the middle years of childhood, children band together in same-sex groups. After puberty, as interest in the opposite sex increases, a same-sex group usually bands together with a clique of the opposite sex. Membership in the group furnishes a setting for the formation of a few intimate friendships, which supplant the close ties between parent and child at this age. Popularity is often influenced by membership in the right clique, since adolescents are often extremely clannish and intolerant of any one outside the group. It is at this time that we see a willingness to conform to win acceptance and the development of stereotypic behaviours, such as dress, vocabulary and places frequented.

Paralleling the transformations in the adolescent's reasoning ability are a series of equally dramatic changes in the conception of the nature of right and wrong. The pre-adolescent is morally the product of parents and friends because he/she lacks both the experience and the emotional independence to be otherwise. As this situation changes, a tension develops between what was previously accepted as authoritative and what is now felt to be true. The increased social demands of the adolescent period lead to situations of moral conflict and to a continuing reappraisal of personal values. According to Kohlberg, this period of growth

marks a dramatic shift from the preconventional to the conventional mode of moral reasoning. Only with the further development of formal operational thought is the individual likely to reach the post-conventional stages of moral development. These stages are characterized by a major thrust towards autonomous moral principles which have validity apart from the authority of the groups to which the individuals belong.

Religious development in the adolescent years is reflective of, and subject to, many of the factors discussed in the preceding paragraphs. The ability to imagine hypothetical possibilities of action and interpretation that extend beyond concrete experience facilitates

a deeper understanding of the religious dimension of living. According to Fowler, the individual's faith reasoning becomes more abstract and less literal between the ages of twelve and eighteen. The construction and maintenance of an identity and faith during the adolescent years is dependent upon the beliefs, values, and action guidelines sanctioned by the home and the influence of the individual's social group. Religious views become more tolerant and less dogmatic as adolescents attempt to integrate the belief system or world view provided by the home with life experience as they know it. There is an expressed interest in the examination of religious questions and issues, as well as an openness to the beliefs and opinions of others.

III. IMPLICATIONS FOR MORAL AND RELIGIOUS EDUCATION

There is a sense in which all teaching, if it is to be meaningful, must be "child centered" and this applies particularly to Moral and Religious Education in the secondary school. It is during this stage of growth that adolescents begin to appreciate and encounter some of the deepest problems of existence, if not at first hand then certainly through television and literature. Moral and Religious Education is concerned with the individual's attempt to interpret existence as it is expressed in the adoption of patterns of belief and behaviour. The lessons must therefore be related to life as young people see and know it, and must stimulate them to think about their own pattern of living.

Although the objectives, topics and content outlined in the programme of studies are essential in defining the areas of experience to be investigated, the materials and learning strategies selected by the teacher will be of paramount importance for this subject. It is therefore essential that teachers be sensitive to the developmental needs and abilities of the stu-

dents in their classrooms. The opportunity to explore and discuss personal beliefs, values and attitudes; to experience new roles and behaviours; to exercise decision making skills; to interact with and be challenged by the thinking and opinions of fellow students, will help in promoting moral and spiritual growth.

Finally, the manner in which this subject is taught is of equal importance with what is taught. Moral and Religious Education, more than any other subject, requires a teacher who will accept the challenges of struggling with frequently unanswerable but significant questions together with the students. Learning and personal growth require people to take risks, to see and think in new ways, to try different means of relating and behaving. The teacher who is open to ideas, supportive and genuinely caring can help to create, by his or her example, the climate of acceptance, trust and open communication necessary for this process to occur.

THE IMPLICATIONS FOR MORAL AND RELIGIOUS EDUCATION

The first of the implications for moral and religious education is that the concept of the good life is not a static one. It is a dynamic concept which changes as the human race develops. The second implication is that the concept of the good life is not a universal one. It is a relative concept which varies from culture to culture.

The third implication is that the concept of the good life is not a purely individual one. It is a social concept which is determined by the values of the community. The fourth implication is that the concept of the good life is not a purely theoretical one. It is a practical concept which is determined by the needs of the community.

The fifth implication is that the concept of the good life is not a purely material one. It is a spiritual concept which is determined by the values of the community. The sixth implication is that the concept of the good life is not a purely intellectual one. It is a practical concept which is determined by the needs of the community.

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Section 2

METHODOLOGY

This section of the Curriculum Guide presents and describes suggested methods appropriate to Moral and Religious Education.

The first part of this section provides a listing of suggested teaching techniques for involving the student in the learning process. Variety in teaching techniques contributes to a high interest level, and gives students ways of using initiative in coming to grips with the many issues raised in the M.R.E. programme. Secondary education spans a wide range of years and sophistication on the part of the pupils, so the techniques described here must inevitably be adapted to the needs and interests of specific groups of students.

METHODOLOGY

The first step in the methodology was to identify the key variables that would influence the outcome of the study. These variables were then categorized into independent and dependent variables. The independent variables were those that were manipulated or controlled by the researcher, while the dependent variables were those that were measured or observed. The next step was to develop a theoretical framework that would guide the study. This framework was based on existing research and theory in the field. The final step was to design the study and collect data. This involved selecting a sample, developing a data collection instrument, and implementing the study design. The data were then analyzed using statistical methods to test the hypotheses and draw conclusions.

The methodology of this study was designed to be rigorous and systematic. It followed a clear sequence of steps, from identifying the research problem to drawing conclusions. The use of a theoretical framework helped to ensure that the study was grounded in existing knowledge and theory. The design of the study was carefully planned to minimize bias and maximize the validity of the results. The data collection and analysis procedures were also carefully controlled to ensure the reliability of the findings.

The results of the study showed that the independent variables had a significant effect on the dependent variables. This finding was consistent with the theoretical framework and existing research. The study also identified some limitations and areas for future research. Overall, the methodology of this study was effective in addressing the research problem and providing valuable insights into the phenomenon being studied.

Description of Various Techniques

In any good teaching, the methods used must be consistent with the goals set. This statement is particularly true for moral and religious education, where the content covers many subject areas and the need for specific objectives is obvious.

The purpose of this section is to explore a variety of methods which maximize student involvement in the learning process. By utilizing a wide spectrum of methods, the student is constantly challenging all aspects of his experience — the cognitive, the affective and the psycho-motor domains.

I. Discussion Techniques

Secondary school students need to come to grips with issues and discuss ideas, theories and ideologies. They have reached, for the most part, the stage of "formal operations", according to Piaget, so that they can do abstract thinking. Discussion techniques that emphasize this kind of thinking are important at the secondary level.

A. Panel Discussion. For a panel discussion, three to six students are selected to come to the front of the room. They are usually seated behind a table, facing the rest of the class. Each student on the "panel" will give an initial presentation, speaking for two or three minutes on a stated topic. After each of the panel members has given his ideas, the other students can address questions to specific panel members. Plans for a panel discussion need to be made in advance, so that the panel members can prepare their presentations.

B. Round Table. In a "round table discussion", all the participants have an equal opportunity for input into the discussion. They are usually seated around a large table so that each member faces into the group. The topic is announced and each person contributes as he or she feels inclined. There is much "cross-discussion" as members of the round table address one another on the topic that is being discussed.

C. Debate. If there is a controversial topic, it can sometimes best be explored by having a debate. Two speakers for the affirmative and two for the negative are to be selected. The debate topic is stated as in the example of the following formula: "Resolved, that Buddhism is a more compassionate religion than Hinduism".

The first speaker for the affirmative gives a brief presentation (usually limited to 3 or 4 minutes). Then the first speaker for the negative speaks, followed by the second speaker for the affirmative and then the second speaker for the negative. After all the speakers have made presentations, there is allowed one minute of rebuttal for each speaker. In a formal debate, a panel of judges (or audience vote) can render a decision as to whether the affirmative or the negative teams have "won". A debate without a verdict might be more beneficial in the junior high grades.

D. Buzz Sessions. Much less formal than the above-mentioned procedures are the buzz sessions. These are small-group discussions, unprepared, on a stated topic, with a limited amount of time designated for each group. The small groups may work simultaneously in different parts of a classroom, and each small group usually has one person called a "recorder" to write down the ideas generated. Then the total class can reconvene and let each of the "recorders" share the ideas generated in their groups.

E. Brainstorming. When plans are being made or when solutions to problems need to be generated, brainstorming provides a creative technique for getting useful ideas through imagination rather than through reasoning. Introduce the problem to be solved and ask the class to offer any idea on the problem that comes to mind, the wilder the idea the better. Have the class refrain from criticism of an idea during the session. Once the ideas seem exhausted, evaluate the ideas presented and summarize possible solutions to the problem.

II. Simulated Experiences

A. Traditions from World Cultures. Secondary school students in connection with their studies of the phenomena of religion, will benefit by having experiences of other cultures. By enabling the student to "step inside a culture, and then back outside", we provide the opportunity for the student to capture something of the "feeling tone" of the tradition being studied.

Some of the observances from world religions that can be presented by a guest speaker or reenacted by the class are:

- Yoga exercises from Hinduism
- The Japanese Tea Ceremony from Zen Buddhism.
- Tai Chi Chu'an from Chinese Taoism
- The Passover Seder from Judaism (miniature form).
- Songs from a Christian guitar Mass.
- The seven positions of the Rak'a from Islam.

N.B. It is very important to note that the objective is not to encourage students to practice yoga exercises, for example, but rather to grasp the "feeling tone" of yoga exercises.

B. Simulation Games. There are a number of games on the market in which students can simulate situations of social conditions in the world. By playing these games, the students "try on" the feelings of persons from various economic levels and in various social positions, thereby developing a sense of understanding and compassion. Two of these games, for example, are "Ghetto" and "Baldicer". "Ghetto" is a game that simulates the conditions of economically deprived persons and is published by Western Publishing Company, School & Library Department, 850, Third Avenue, New York, N.Y. 10022. "Baldicer" enables the student to come to grips with the world problem of hunger and is published by Knox (John) Press, 801, E. Main Street, P.O. Box 1176, Richmond Va. 23209.

C. Values Clarification. The first book that came out on the topic of Values Clarification was **Values and Teaching** by Rath, Harmin and Simon. This book delineated the reasons for encouraging students to clarify their values, and some methods for a classroom teacher to follow. A more specific "how to" book then came out entitled **Values**

Clarification by S.B. Simon, L.W. Howe, and H. Kirschenbaum.

This book has many exercises that are helpful in getting students to know who they are and appreciate their own individual uniqueness. The book has such exercises as rank-ordering of likes and dislikes, "either/or" forced choices, and simulating situations requiring value choices. The **Values Clarification** book was followed by other similar resources such as **Clarifying Values through Subject Matter** by Merril Harmin, H. Kirschenbaum and S.B. Simon.

Now that the Values Clarification programme has been used for a number of years, teachers are beginning to see it in perspective. It is no longer hailed as the backbone of affective education programmes, but it is still recognized as important in giving students practice in selecting the "electives" of life. It helps students recognize their own individual character traits, but it is not a substitute for a strong programme of ethical development. Certain ethical precepts such as the value of life, truth, beauty and concern are not considered a matter of choice in the Judaeo-Christian tradition. Values Clarification needs to be used along with the other components of the M.R.E. programme.

D. Moral Dilemmas. The research of Lawrence Kohlberg and his colleagues has established that students who participate regularly in discussions of moral dilemmas often begin to articulate higher stages of moral reasoning. A moral dilemma involves a situation where the central character must choose between two action alternatives which present a clear-cut conflict. A moral dilemma story may be presented through a reading, a film, role-playing or other media. The dilemmas may emerge from at least three sources: the specific content of the course, current issues in contemporary society and dilemma situations related directly to the lives of the students.

Moral Reasoning: A Teaching Handbook for Adapting Kohlberg to the Classroom by Galbraith & Jones, provides a description of Kohlberg's theory of moral reasoning, suggestions for leading moral discussions and prepared dilemma stories on various topics. Once the students have become familiar with this technique for initiating moral discussions they can be asked to write their own dilemma stories. Based on a social issue of particular interest or on a personal dilemma situation, these original stories can be presented for small group or class discussion.

III. Graphic Arts

Even at the secondary level, the use of paints and other art supplies can significantly enhance the M.R.E. programme. When students work with art media they "express the inexpressible" in tangible and unforgettable ways. Ideas and thoughts, feelings and moods can be expressed in the graphic arts. Graphic arts are particularly appropriate as a means of recapitulating a lesson, or a series of lessons. Students can sum up various issues or ideas by making original "bumper stickers", posters or bulletin board displays. Even cartooning can be appropriate for some of the topics dealt with in this programme.

Students may work individually. It is better for them to work both individually and in small groups, so that they also learn cooperation and teamwork. The mood of the art project groups should be open for creative ideas to flourish; yet organized so that time is not wasted. The list of appropriate graphic arts that follows by no means exhausts the possibilities. Rather, it is a suggestion of some of the many techniques that could be used.

A. Collage or Montage-making. A collage is an arrangement of objects, such as leaves glued to a page. A montage is an arrangement of pictures pasted to a page. Both of these processes are effective with young people. A related technique is to have the students tear bits of construction paper, and make mosaics of their own design centred around a theme.

In a montage, a theme is developed by the juxtaposition of many pictures. For example, a theme such as brotherly love could be expressed by pasting many hands on a page. The students select magazine pictures that fit the theme and paste them on a page at random, developing the theme. Montages or collages should be displayed as frequently as possible since they initiate thought and feelings about the subject depicted.

B. Projected Art. In this age of the multi-media proliferation, students get a feeling of accomplishment and creativity by producing their own projected programme. There are several ways this can be done.

(1) **Ektagraphic Slides.** At a photography store, purchase Ektagraphic slides. These are the clear slides, mounted in a 5 cm x 5 cm cardboard frame for use with a slide projector. One side of these transparencies is marked as suitable for writing. The writing can be done in pencil, pen, or felt markers (fine line). Students

can illustrate an incident from their own lives, to go into a collection of "happy feelings" or "sad feelings" for an awareness session. Or, they can draw scenes from nature to illustrate a psalm, such as Psalm 148, with each student illustrating one verse. Then the slides can be put in order and shown as the psalm is read. Students could draw scenes from a biblical narrative and put the slides together to make their own "filmstrip" which, of course, they would narrate.

(2) **"Color-lift Slides".** The product of this method is a set of color slides made from magazine pictures, selected to develop a theme or story. The pictures must be smaller than 5 cm x 5 cm in order to fit into the cardboard slide frames, purchased from photography stores. The limitation of size makes for some very unusual pictorial representations, since often only an eye or an ear from a magazine picture will fit the limited space. The students use imagination in selecting the small pictures to develop their theme, and they then write a narration to accompany the slide presentation. They can also make the slide presentation to illustrate a song that is then sung or played as the slides are shown.

The process for making the slides from the magazine pictures is as follows: have the students soak the pictures in warm soapy water and gently rub them so that the opaque pigment is eliminated. Then the pictures are dried on blotter paper or paper towels. The dried pictures are then covered with a 5 cm x 5 cm piece of clear contact paper. Another piece of contact paper can be placed over the back side of the picture for extra strength, if desired. Then the "slide", consisting of the contact paper and the washed picture, is affixed into the cardboard frame, ready for projection.

(3) **Slide Photography.** Another way to make projected art presentations is to actually film the students posing in scenes from a story. The students could select the story, a biblical narrative or socio-drama, choose parts, dress in costume and be filmed in poses for various episodes of the story. When the film is developed, the slides could then be placed in sequence and shown with proper narration and perhaps music or sound effects in the background. The narration could be tape-recorded or "live". A simple instamatic camera (with flash attachment, if indoors) and Ektachrome or Kodachrome film is all that is needed.

(4) **Motion-picture Photography.** For even more exciting results, the dramatization could

be filmed in motion with an 8mm camera. Videotaping is another possibility in many schools.

IV. Creative Writing

A. Poetry Writing. The easiest form of poetry to write is free verse. Whenever students experience a heightened sense of enthusiasm or zest, the teacher can suggest "this would be a good time to write a poem". Poetry is a special use of words to catch a feeling, mood or scene with extra poignancy. Often poetry comes spontaneously. Free verse poems need no particular rhythm but are simply lines of expressive language.

Haiku are the three-line Japanese poems that have five syllables in the first line, seven in the second, and five in the third. The third line usually contains a surprise element as in the following example:

Daffodil bright gold
I see you lift lofty head,
Blooming in the snow.

More advanced students will enjoy writing Limericks. These are poems originating in Limerick, Ireland, and they have five lines. The first two lines have eight or nine syllables, the second two lines have five or six syllables and the fifth line has eight or nine syllables. Lines one, two and five rhyme; lines three and four rhyme. The rhythm is one marked beat to each two unmarked beats, as in the following examples:

Eight-syllable Limerick

There once was a man Abraham
Who traveled from Ur to Haran.
He felt in his heart
He must play a part
In showing God's message to man.

Nine-syllable Limerick

A Biblical prophet named Amos
Discovered his words made him famous.
But the rich took offense
And said, "In a sense,
Now Amos, you really can't blame us."

Limericks have often been used to lend humour to the human situation, and certainly there is an important place for humour in Moral and Religious Education.

Do not hesitate to use any form of poetry that suits the idea being developed. The fourteen-line sonnet might be a form that would challenge the more advanced students.

B. Diary Writing. The writing of an imaginary diary can provide the student with the opportunity of gaining further insights into a character or an event under study. Particularly suited to the biblical module, this technique can easily be applied to the stories listed as content, e.g. the "diary" of Paul on his journeys. Written in the first person, the diary should include accounts of what happened and how the biblical character felt about each event. When completed, the students can read their accounts to one another, to the class, or make tape recordings of their writings.

C. Personal Journal or Log. The "Inquiry Approach" favoured in Moral and Religious Education, provides many opportunities for the student to examine personal beliefs, feelings, attitudes and values. Regardless of which technique is employed, e.g. role playing, value clarification exercises, moral discussions, etc., the students must be allowed time to reflect and to record insights they have gained.

Some teachers have had good results from asking students to keep a personal journal or log of their thoughts and reactions to classroom activities. The journals provide a private place to collect notes and to elaborate thinking. Journals can be kept in school or, if the student prefers, brought home. They can be shared with the teacher or with other students, if the individuals agree, but in no case is a journal to be graded or grammar corrected. Personal journals are for working through ideas to help individuals make better sense of their lives.

D. "Newspaper" Writing. Biblical or other historical events could be written in the form of a newspaper article. In fact, a whole class can produce something like *The Jerusalem Times*, from the year 33 A.D., with many articles about the crucifixion and resurrection, or the *Corinthian Chronicle*, carrying news events concerning Paul of Tarsus. In connection with Module three, students could write advice columns of the "Ann Landers" type or "letters to the editor" on topics of current interest.

E. Writing Drama. The first step in making a drama out of a biblical narrative or a personal choice situation is to select an event in which there is dialogue and action. Ask the class to list the characters and the scenes which they want in the drama and have the students write the story in dramatic form, with the actor's name underlined at the beginning of each passage of speech. Divide the play into scenes, according to the location of each event. Then have a "narrator" announce the scenes and give an explanation of when and where each

scene takes place. A formula for original play-writing is as follows:

1. Have the students list the characters.
2. Have the students agree on a goal which the characters would be pursuing.
3. Describe the obstacle that prevents easy access to the goal.
4. Invent a way in which the characters can constructively overcome the obstacle and reach the goal.
5. Write the script in drama form and bring it to a rapid conclusion as soon as the goal is reached.

V. Drama

A. Skit or playlet. Young people can really get inside the feeling of a biblical event, or a social issue, by dramatizing it. The students should read an account of the event first, to get an overview, then prepare a script (see **Writing Drama**). The characters then merely hold their scripts before them and "walk through" their parts. No attempt at memorization should be made for a simple drama that is only a classroom experience. If the group wishes to "polish" the performance, activities such as making scenery, gathering props and getting costumes, could be considered.

Live shadowplay can be done by hanging a sheet across an area of the classroom (over a rope or strong cord) and placing a strong light behind the sheet. The characters of the drama move their bodies between the light and the sheet. The audience, in front of the sheet, sees only the shadows of the actors. Any dramatization, formal or informal, can be done in this manner. Shadow drama is good for variety, and it is good for comic relief. It has the added advantage of eliminating stage-fright for many students.

B. Role playing. Role playing is a valuable teaching technique for promoting growth in moral reasoning because role playing creates both affective and cognitive interaction among students. It provides an opportunity to experience the views and feelings of others and allows the students to try new behaviours.

Role playing, unlike a skit with a script, has no set outcome. This form of "spontaneous drama" can be useful in helping the student experience the "feeling tone" of a dilemma

story. It can also be used to generate and explore various solutions to a problem situation.

For the teacher, preparation for role playing begins with the selection of a problem story or dilemma. The role play is then introduced to the class, enacted and then discussed. The steps involved in this process are further described in **Role Playing for Social Values: Decision — Making in the Social Sciences** by George and Fannie Shaffel.

C. Rhythmic Choir. Biblical passages and great poetry are beautifully expressed in the medium of rhythmic choir. This method is related to modern dance, but is not so technical, and can be guided by any sensitive teacher. It consists of allowing the students to express body motions to famous passages, in a kind of group participation that has an aesthetic dimension. Usually only six or eight students participate at a time. The text is first read and interpreted. Then the students are asked, verse by verse, to demonstrate body poses that express the mood of each verse.

For instance, hands raised high would express praise, bodies bent low would represent penitence. Books that give details for this medium are: **A Time to Dance**, United Church Press, Philadelphia, Pa.; **Look Up and Live**, McAlester Park Publishing Company, McAlester Park, Minn., both by Margaret Fisk Taylor.

VI. Music

A careful study of musical resources can result in a greatly enriched M.R.E. programme. First, there are the great classical works such as oratorios that can be taught as an expressive art form with a religious theme. Handel's **Messiah**, especially its "Hallelujah Chorus" is often sung by high school choirs, and it becomes a peak experience. Great hymns of faith should be studied for the meaning of their words, and then sung in choral arrangements. The music teachers and the M.R.E. teachers could work together on projects such as these. Another valuable source for music is the folk hymnal, consisting of songs of faith that have been handed down from generation to generation, and are "time tested" in their quality. For instance, there is **The New Hymnal**, and **Youth Folk Hymnal** by Hope Publishing Company, 380 S. Main Pl., Carol Stream, Ill. 60187 U.S.A.

Song lyrics in rock and folk music often express thoughts and feelings about such topics as family relationships, love, sex and the

search for identity. Class reactions to some of these can be elicited by playing a record or tape, and by distributing a guide sheet containing the lyrics, and some key questions of what to watch for in the song. Also, the students can be invited to bring to class a song or lyric that expresses a personal feeling or point of view.

Section 3

EVALUATION

Education represents a process whereby teachers seek to help students change in certain ways which are considered desirable. These changes include not only the acquisition of knowledge, but also the development of thinking and other types of skills, the formation of attitudes, the understanding and exploration of feelings and the development of values. Such changes represent objectives of instruction. When teachers evaluate student progress, they are judging whether certain changes have occurred, or certain objectives have been attained.

This section of the Teacher's Guide describes the process of evaluation as it applies to the M.R.E. programme. As well as providing a rationale for evaluation, this section also presents a description of guidelines for the assessment of both the cognitive and the affective domains; a survey of measurement instruments; and some suggested methods of evaluating and reporting student progress.

EVALUATION

The purpose of this evaluation is to determine the effectiveness of the program in achieving its stated goals. The evaluation will be conducted using a variety of methods, including interviews, surveys, and analysis of program data. The results of the evaluation will be used to inform program improvements and to provide feedback to the program staff.

The evaluation will be conducted in a systematic and objective manner. The evaluation team will be composed of individuals with expertise in the field of evaluation and who are not directly involved in the program. The evaluation will be conducted in a timely manner, with regular communication and reporting to the program staff.

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INTRODUCTION

General Policy

The purpose of this section is to provide teachers with a general statement as to their role in the evaluation of Moral and Religious Education. It contains statements of policy, an overview of the nature and process of evaluation and some practical suggestions.

The basic aims of educational evaluation are to improve decisions about a pupil's learning and general development; to furnish parents with information about their children's progress; to supply pupils with pertinent feedback; and to provide information for assessing the quality of the educational system.¹

The ministère de l'Éducation's general policy on evaluation recognizes that "evaluation takes place first of all in the classroom and that the prime responsibility is the teacher's".² School boards draw up their own educational evaluation policies within the guidelines provided by the ministère in order to reflect local orientation and priorities. Each school board organizes and administers this policy in its schools, providing support, training and resources to schools and educators where necessary.

Schools may, through their educational project, adapt the ministère de l'Éducation and school board policies to reflect their own needs and priorities.

School Boards carry out summative evaluation to provide information to the public it

serves and to assess the validity of its own activities in reaching objectives. In addition, they assist the ministère in checking the quality of education through end-of-cycle evaluation and in the certification of secondary studies.³

Since the M.R.E. programme deals with values and highly personal issues, evaluation involves difficulties not encountered in certain other subjects, but these are not insurmountable. Some sort of evaluation occurs whether it is made explicit or not. The position taken here, then, is that to make evaluation explicit is to make it accessible to all concerned.

Specifically, evaluation in M.R.E. for the eventual purpose of reporting must be clearly distinguished from the activity of evaluation for personal growth. This distinction must be maintained both in the minds of teachers and in their activities so that students will know when they are being evaluated for grading and reporting purposes and when they are not. In this way, the assignment of some form of grade will not be counterproductive to the non-judgmental openness regarded as a necessary part of the climate for good personal growth.

1 Gouvernement du Québec, Ministère de l'Éducation, Direction générale du développement pédagogique, *General Policy for Educational Evaluation*, 1981, p. 6.

2 Gouvernement du Québec, Ministère de l'Éducation, Direction générale du développement pédagogique, *The Schools of Quebec, Policy Statement and Plan of Action*, p. 94.

3 *General Policy for Educational Evaluation*, pp. 9-12.

I. The Process of Evaluation

Definitions and Vocabulary

Data, gathered by a variety of means, may describe the learning situation and its outcomes. This is part of the process of **measurement**. There are various means of gathering data for measurement purposes. A **test** may be defined as a type of measurement device in which a person provides samples of his/her behaviour by answering questions, solving problems or performing actions. **Inventories, questionnaires, teacher and peer observation, sample of work, check lists and attitude scales** are other measurement devices. Measurement of student performance may be **quantitative** or **qualitative**, depending on the nature of the behaviour being evaluated and of the device or item being employed.

The nub of evaluation, however, has not occurred until this data is used, with the help of criteria, to make judgments. When the standard against which a particular pupil's learning is judged is the performance of other students, **norm-referenced evaluation** is being used. When some independent objective standard is being used, **criterion-referenced evaluation** is being employed.

Evaluation may be conducted during the learning process for the purposes of establishing if directives are understood, if additional assistance is required, if teaching/learning strategies are appropriate, and if lesson objectives have been met. This is **formative evaluation**, which is intended to assist the pupil's immediate learning process in a diagnostic way. **Summative evaluation** occurs at the end of a major segment of the course. Its purpose is less diagnostic, but more for conveying information to parents, and making decisions about academic credit and programme quality.

Why Evaluate

It is important for the teacher to be able to specify the reason for each evaluation activity,

so as to better conduct each task. The following reasons for evaluating might be cited:

- 1) to determine appropriate courses of action to encourage more effective learning;
- 2) to aid students in development of auto-evaluative abilities;
- 3) to meet needs of students;
- 4) to provide motivation for students;
- 5) to meet parental right to feedback.

What Should be Evaluated

Earlier we distinguished between evaluation for personal growth and evaluation for the purposes of academic credit. We noted also the importance of not attempting to assign some form of grade to certain matters of a personal nature, which would be both inappropriate and would inhibit the non-threatening classroom climate essential to personal growth. Matters of a personal nature are constantly evaluated through value clarification and questioning individually or within groups, but they are not sanctioned.

In the long term it is hoped that by engaging the pupil in the M.R.E. curriculum, he will be able to comprehend, accept, evolve, and practice guidelines for acceptable behaviour.

What we are ultimately evaluating then, is the aim of education in general to which M.R.E. contributes, that of the ability to develop a sound set of personal and social values upon which actions will be based. Aims and purposes are difficult to evaluate directly, but when these aims are broken down into their essential subordinate elements evaluation becomes possible. The M.R.E. curriculum has done so by stating **terminal objectives** and **intermediate objectives** which permit evaluation through observation of behaviour.

The terminal objectives are stated in terms which emphasize the affective aspects of M.R.E. The intermediate objectives are stated in terms which emphasize the cognitive components of M.R.E. which are intended to contribute to the attainment of the affective objectives. These intermediate objectives may be broken down into other subordinate objectives by the teacher as he or she further elaborates the curriculum for instructional purposes.

The degree to which pupils attain and are making progress towards these instructional, intermediate and terminal objectives is the focus of evaluation for the granting of academic credit, subject to the condition of appropriateness discussed earlier. This process is continuous, occurring daily; special cumulative evaluation is conducted periodically at appropriate times.

There are learning skills which overreach all curricula that are an essential focus for evaluation. The following, though not comprehensive, reflect these skills:

1) **Work and Study Skills** — For example, a school or class policy of organizing materials coherently in a binder may be followed by the class. The use of published commentaries may be required in the Bible study sections of the course. How to use such resources must be learned and evaluated. Similarly the student may be evaluated on the organization of his binder — if this is an intended learning objective.

2) **Communication Skills** — (writing, verbal, listening). The learning approach established in a class will vary according to strengths and interests of teacher and students. However, in MRE more than in most subjects, the sharing of feelings and ideas is likely to be important. A good deal of time is likely to be spent on the learning of skills of communication and this learning may also be evaluated.

3) **Social Skills** — These are similar to the above, but deal more specifically with ability to participate constructively in group situations.

4) **Personal Skills** — Developing an ability to clarify one's own values position, understand one's motivations and behaviours constitute important skills in MRE.

Though the practice of evaluation by teachers will be guided by principles inherent in local policy, the following may serve as a guideline for those efforts.

Principles of Evaluation

1) Evaluation is a method of guiding the teacher and student in meeting learning needs. Measurement of vocabulary, concepts, skills, attitudes, work habits, and the like are compared to normative or criterion-referenced standards. Assessment is then made of the learning that has occurred, difficulties diagnosed, and learning strategies used.

2) Evaluation is based on planned outcomes; not only those stated in the curriculum documents but also the classroom objectives of the curriculum as it is eventually implemented. Though M.R.E. teachers will have their goals, much valuable and relevant learning may occur by responding to the needs and interests of students as expressed in the classroom. Evaluation should take this into account.

3) Teacher expectations and standards used in evaluation must be realistic, based on the abilities and performances of students rather than those of adults.

4) Evaluation should, in part, reflect demands placed on the student (e.g. neatness, organization).

5) Evaluation must be based on measurement of both cognitive and affective domains. It should not merely represent that which is easiest to measure or quantify. Qualitative measures, such as teacher observation of interaction with peers, can play a part in evaluation.

6) When possible, evaluation should involve teacher and student. Discussion of teacher's evaluation with student, peer evaluation and auto-evaluation may all have their place, as we ultimately aim for the development of individuals who are both interdependent and independent.

7) Since measurement devices for evaluative purposes should reflect the conditions under which learning occurred as well as examine transfer to other circumstances, a wide variety of measurement instruments should be utilized. The teacher should not depend solely on the testing of low level cognitive outcomes.

Measurement Instruments

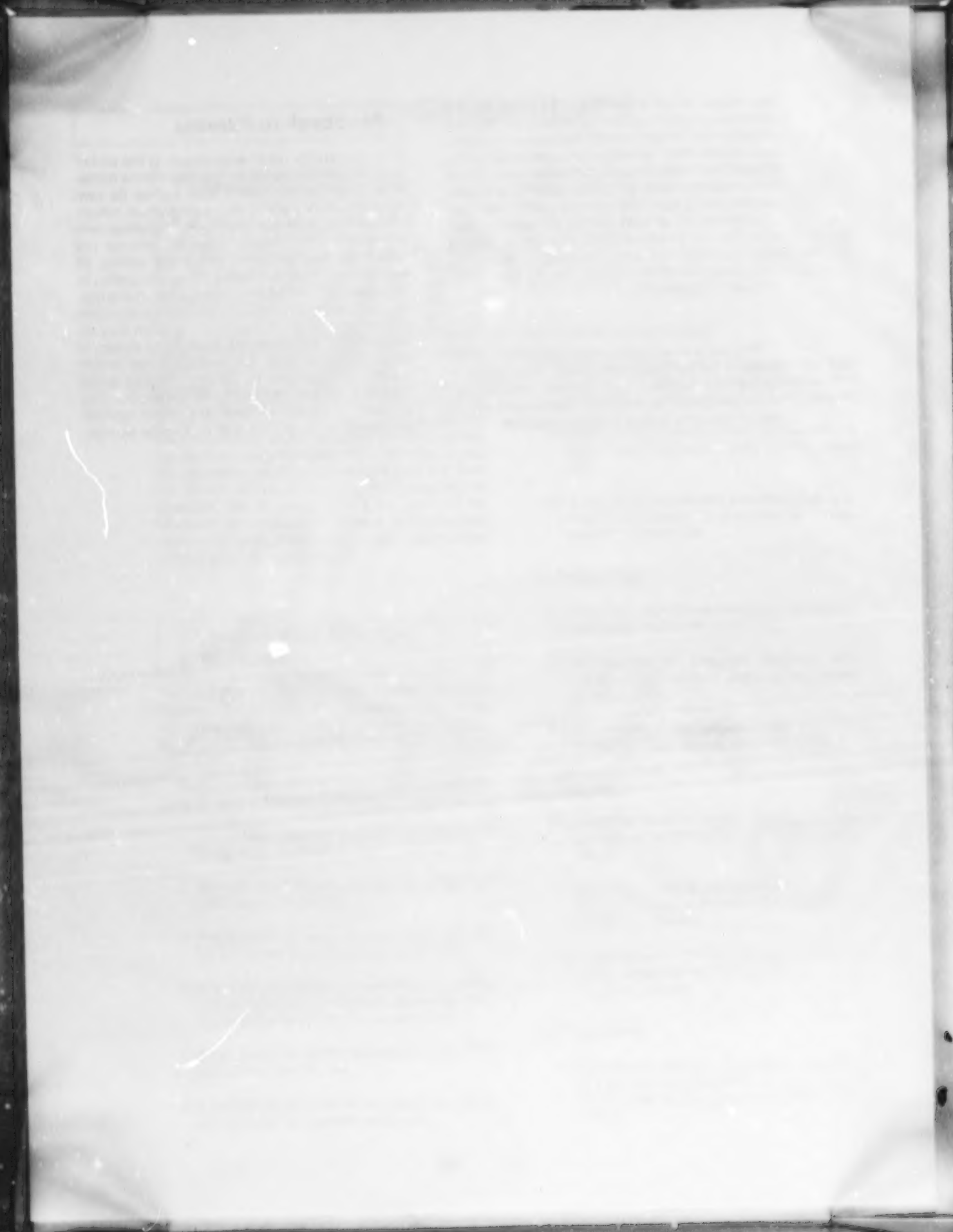
Various instruments and situations may be used to gather data for evaluative purposes. The ones chosen will depend in large part on

the object of the evaluation, the purpose, the conditions under which learning occurred, the situations to which it might be applied, diagnosis of difficulties, formative or summative evaluation. They include: problem situations, check lists, mastery tests, progress reports, oral presentations, group displays and project reports, essays and other work samples, teacher-made tests, formal examinations, attitude and rating scales, questionnaires, surveys, interviews, anecdotal records, participation rates, peer and self-evaluation.

This list is in no particular order and does not pretend to be comprehensive. Very often a thoughtful teacher can prepare interesting, novel, and accurate means of assessment which are particularly suited to each situation.

Feedback to Parents

Parents usually receive feedback at the end of each reporting period as required by the ministère. Each school board may evolve its own reporting policy within those guidelines including the format of the report card. The limitations of report card format, however, should not deter the teacher from using the variety of evaluations outlined above. They are useful in themselves for better classroom learning. Equivalencies between the teacher's classroom system and letter or numerical grades may be worked out. Furthermore, limitations in report card format should not restrict other richer means of feedback to parents. Report cards may be supplemented with interviews, samples of work, progress reports, anecdotal reports, as well as letter grades and numerical scores.



II. GUIDELINES

Pedagogical Elaboration

Before specific classroom evaluation can be considered, the teacher must be clear as to actual learning resources, strategies and activities as well as intended learning outcomes (objectives). This guide provides a reservoir of pedagogical approaches which respond to the provincially established objectives. In some cases, schools or school boards will further develop these objectives. Evaluation policy must respect those local decisions. If, for example, an objective of having students recognize various Christian symbols is taught by use of teacher prepared pictures, a measurement item requiring students to draw the various symbols is inappropriate. This item measures the student's ability to reproduce rather than his ability to recognize (wrong objective). In addition, the learning conditions are not reflected in the evaluation procedure. Evaluation cannot be determined separately from other pedagogical considerations.

Cognitive and Affective Evaluation

Taxonomies of Educational Objectives (e.g. Bloom) divide thought processes into three domains: Psycho-motor, Cognitive and Affective. The focus here is on the latter two domains.

The Cognitive domain is generally hierarchically ordered into the following categories:

1. **Knowledge** (the remembering of previously learned material)
2. **Comprehension** (the ability to grasp the meaning of material)
3. **Application** (the ability to use learned material in new and concrete situations)
4. **Analysis** (the ability to break down material into component parts so that its organizational structure may be understood)
5. **Synthesis** (the ability to put parts together to form a new whole)
6. **Evaluation** (the ability to judge the value of material for a given purpose)

Whereas the cognitive domain is thus characterized as involving knowledge and its application, the affective domain is seen as involving attitudes and values. This list of illustrations is borrowed from Bruce W. Tuckman's, **Measuring Educational Outcomes: Fundamentals of Testing**. It suggests a similar hierarchy for processes within the Affective domain.

1.0 Receiving (Attending)

- 1.1 **Awareness:** Describe the aesthetic factors in the clothing, food and shelter that desert dwellers use to satisfy basic needs.
- 1.2 **Willingness to receive:** Identify books that have been read voluntarily about desert life.
- 1.3 **Controlled or selected attention:** Reply to questions raised by the teacher on aspects of desert life.

2.0 Responding

- 2.1 **Acquiescence in responding:** Present an assigned report on desert life.
- 2.2 **Willingness to respond:** Respond with apparent interest and zeal to assignments on desert life.
- 2.3 **Satisfaction in response:** Report pleasure in having studied people of the desert.

3.0 Valuing

- 3.1 **Acceptance of a value:** Recognize that children in all cultures have similar basic needs.
- 3.2 **Preference for a value:** Demonstrate a desire to study and understand people of different cultures.
- 3.3 **Commitment:** Write a "letter" to a desert child expressing recognition of your common needs.

4.0 Organizing

- 4.1 **Conceptualization of a value:** Identify a continuum or hierarchy of basic human needs that each person must be able to satisfy.

4.2 Organization of a value system: Prepare a plan for satisfying one's own basic needs and helping others to satisfy theirs.

5.0 Characterizing by a value or value complex

5.1 Generalized set: Display tolerance of human behaviour directed toward need satisfaction.

5.2 Characterization: Practice tolerance as part of an operational philosophy of life.

A taxonomy of learning such as this one, while simplistic in its hierarchical approach and while frustrating to use as a basis for presenting pedagogical direction and evaluation, is of use to the MRE teacher in several ways:

1) It recognizes the varying levels of complexity of thought processes required to successfully deal with the tasks which are assigned. It provides a tool to aid the teacher in analyzing student ability/inability to perform a given assignment. **For example:** Having studied several religious rituals, a class is given an assignment of writing an essay to show the relationship of the Passover Seder in Judaism to the Lord's Supper in Christianity. This could be considered as requiring synthesis on the part of the student. Student inability to deal with this assignment may be the result of inability to comprehend the rituals or an inability to analyze the components of rituals.

2) In determining a plan for evaluation, the teacher can scrutinize potential measurement items in light of the levels of the taxonomy e.g. What are we actually asking the student to do in this test item? Is it appropriate to a) student

ability, b) the nature of previous learning experiences?

Limitations and Links

While awareness of the taxonomy can be a valuable tool, there are some limitations. Those working with educational objectives may find that the categories of the domains are more spiral than hierarchical in nature. Also, the separation of domains can be somewhat artificial or simplistic. In order to attain a cognitive objective of, for example, restating three parables dealt with in class, an affective willingness to receive is prerequisite, as is a positive attitude to the illustrative value of such parables. So, whereas it is useful to separate the affective and cognitive domains for **some** conceptual and practical purposes, they are, in reality, inseparable.

In dealing with the revised course outlines authorized by the ministère de l'Éducation, the teacher will be aware of the existence of two levels of objectives. Intermediate objectives, which tend to be stated in cognitive terms, are more immediate and concrete. Both cognitive and affective processes, however, are required for their completion. The set of intermediate objectives will lead toward the attainment of the affectively stated terminal objectives. The terminal objectives are less concrete and their completion is also subject to factors other than successful completion of the intermediate objective (e.g. teacher/student relationship, class and school environment, home environment, community attitudes, etc.) While the teacher needs to bear the terminal objectives in mind, the immediate curricular responsibility is the successful completion of intermediate objectives.

III. SUGGESTIONS

Evaluating essays, discussions, behaviour

When evaluating student progress, the teacher will choose from among many devices to gather information. Where an essay or composition is employed, the teacher might make use of an answer guide which specifies the major criteria for judging responses. Checklists facilitate evaluation of conferences, tapes, interviews or group work. Rating scales may be used for many of the same techniques as checklists and may also be used to evaluate student behaviour and work habits. Participation charts can be helpful in evaluation of classroom discussion.

Practical Examples

A) Essay Answer Guide:

The use of composition or essay type questions to determine the degree of mastery of a particular objective is one of the most common learning strategies employed in the MRE classroom. The decision to use this method also entails a decision as to how the completed essays will be evaluated. By specifying the criteria for judging responses, the teacher not only guarantees a certain degree of objectivity when evaluating individual student work, but also clarifies for the students what is expected of them.

The following example presents a learning activity appropriate to the secondary 3 programme, and describes how it could be evaluated using an essay answer guide:

MODULE 1 — INTERMEDIATE OBJECTIVE 1.3: The student will be able to know the basic beliefs of the early Christian community by describing the responses of various groups to the crucifixion and resurrection of Jesus of Nazareth.

ACTIVITY: As a class, read Luke 22:47 to the end of the gospel. Luke describes the last days of the life of Jesus — the arrest, trial, crucifixion and resurrection.

Write a newspaper article in journalistic style for the *New Testament Times* and report on the crucifixion and/or resurrection of Jesus. Be sure to include quotations and reactions from people who were involved with Jesus e.g. Mary, the disciples, Pilate.

ANSWER GUIDE: Description of Criteria

General: Has the student demonstrated a knowledge of the crucifixion and resurrection of Jesus?

Specific: A. **Content:**

- 1) Has the student correctly described the events?
- 2) Has the student referred to witnesses of the events?
- 3) Has the student described the feelings of the biblical characters?

B. **Style:**

- 1) Is the newspaper article coherent? convincing?
- 2) Is appropriate sentence structure and paragraph structure employed? Is it written in journalistic style?
- 3) Is spelling and other grammar acceptable?

Additional or different criteria might be employed by the teacher. It is also possible to assign a mark value to the different criteria if the aim is for feedback in those terms. An answer guide such as this (or one more elaborate) allows the teacher to interpret student responses against the general criterion of the objective as well as against more specific criteria. Viewing this criterion-referenced evaluation as formative, the teacher will make such decisions as:

- move on to the next objective
- review the content, using a more student appropriate approach
- work with student x on certain aspects of written expression.

B) Checklists:

Checklists can be employed as a means of analyzing written work in a more detailed sense. However, it is here suggested as a technique for evaluating participation in discussion type activities in class. Many of the activities suggested in this guide involve the use of discussion. This strategy, unless tapes or video-tapes are employed requires on-the-spot measurement and evaluation. Checklists can facilitate this process.

The following example presents a discussion activity appropriate to the Secondary 3 programme, and describes how it would be evaluated using a checklist:

MODULE 2 — INTERMEDIATE OBJECTIVE 1.3: The student will be able to analyze the secular rituals selected by identifying the significance for the individual and community of each ritual.

ACTIVITY: Following the completion of the chart — "Ritual Action and Values" the class will compose a list of the various values which are associated with the specified event, occasion or situation.

As the class discusses and one student records, the teacher can observe participation.

CHECKLIST OF CRITERIA:

		PREPARAT'ON			PARTICIPATION			FOLLOW-UP		
		Used preparation time constructively	Prepared notes of thoughts	Referred to notes during discussion	Made contributions to discussion	Kept on the topic at hand	Allowed others to contribute	Demonstrated good listening skills	Completed follow-up assignment	Made new contributions to review discussions
NAMES OF STUDENTS										
1.										
2.										
3.										
4.										
5.										
6.										
7.										
8.										

For use in evaluating classroom discussion, a check-list should feature a short list of criteria. Following this criterion-referenced evaluation, the teacher will make pedagogical decisions as to whether the objective has been reached. Other decisions might include:

- not enough students participated, ask for feedback.
- work with smaller groups.
- student Y is reluctant to speak, try a personal interview.

Where a mark is given for class participation, checklists can be used as a basis for this mark.

Counting the number of criteria reached and multiplying by the mark value per criterion yields a criterion-referenced mark. Ranking students by general performance yields a norm-referenced mark.

C) Charts:

A chart is used in the same way as a checklist. Here the contribution of the student is rated as major, minor, uncertain or negative. A list of criteria for each category is predetermined.

For the following example, assume the same objective and activity as for the checklist:

PARTICIPATION CHART

NAMES OF STUDENTS	CONTRIBUTION			
	MAJOR	MINOR	UNCERTAIN	NEGATIVE
1.				
2.				
3.				
4.				

Description of types of contribution

Major: Clear, relevant, significant, accomodating

Minor: Clear, on topic, ordinary, aware of audience

Uncertain: Vague, trivial, undirected, repetitive

Negative: Confused, off the subject, contradictory

D) Rating Scales:

Classroom behaviour is one aspect which teachers are called upon to evaluate. Rating scales can be used to record teacher observations regarding student behaviour and work habits. The process of constructing a behaviour rating scale includes specifying the behaviours to be evaluated; describing the behaviours; and designing the scale.

The following is a sample listing of desired behaviours:

- The student will
- 1) complete his or her work
 - 2) cooperate with the teacher
 - 3) work harmoniously with classmates
 - 4) exhibit an interest in learning
 - 5) utilize the resources of the school and classroom
 - 6) be neat and organized.

Each of the specific behaviours listed above can be further described and defined as follows:

1) Completion of work:

- classwork is presented on time
- homework is handed in when due
- classroom performance indicates that assignments have been done
- things once begun are finished in the form required.

2) Cooperation with the teacher:

- listens to presentations and instructions
- asks clarifying questions
- follows directions given by teacher
- responds to teacher with appropriate politeness and pleasantness.

3) Works harmoniously with classmates:

- makes worthwhile contributions in large/small group activities
- demonstrates good listening skills
- in group activities maintains focus on the task at hand
- accepts responsibility for share of work in groups
- accepts different views and values of classmates.

4) Exhibiting an interest in learning:

- shows willingness to receive new ideas and information
- responds critically to ideas and information
- participates in classroom activities.

5) Utilizes educational resources:

- reads assigned passages
- supplements by library use
- uses A.V. viewing room
- pursues resources outside school.

6) Neatness and organization:

- keeps materials in a well organized binder
- maintains a neat, functional notebook
- presents assignments in an acceptable format
- keeps desk and locker area in good order.

The behaviours thus specified establish the criteria for rating classroom behaviour and help to clarify for the students, what is expected of them. Once established, the sub-categories can be dropped and the major categories used in a scale design.

The following is one example of a rating scale design:

(1) Student completes work:

1	2	3	4	5
never	rarely	occasionally	frequently	always

(2) Student cooperates with teacher and classmates:

1	2	3	4	5
never	rarely	occasionally	frequently	always

(3) Student exhibits an interest in learning:

1	2	3	4	5
never	rarely	occasionally	frequently	always

(4) Student utilizes educational resources:

1	2	3	4	5
never	rarely	occasionally	frequently	always

(5) Student is neat and organized:

1	2	3	4	5
never	rarely	occasionally	frequently	always

While this technique is subjective, it is specific. It forces the teacher to attempt to quantify judgments which we generally make in a much less organized fashion. Its somewhat quantitative nature may allow it to fit into the overall evaluative format.

Diagnostic devices such as the ones described in the preceding pages are extremely useful in gathering data in a systematic way for large groups of students. It is important to repeat at this point, however, that the major limitation of these devices is their lack of established reliability and validity. It is for this reason that it is so important to gather as much data on students as possible using many different kinds of devices and procedures over a fairly long period of time. Any inferences drawn from these results should be frequently cross-checked with other findings and reports and then reviewed and reconsidered.

Evaluating values, attitudes

By no means should the teacher of MRE be flagged as the individual responsible for the development of attitudes and values in students. This is a responsibility shared by many. Yet, the nature of the course content makes an explicit treatment of personal matters such as attitudes, beliefs and values inevitable.

We have already established the principle that such personal matters ought not to be subject to quantitative evaluation for academic credit. Yet, there is certainly a need on the part of teacher and student to evaluate progress in such areas.

The learning activities described here have peer and/or auto-evaluation built in. Thus, formal evaluation by the teacher is not generally required, though it is important that the teacher closely observe the process.

Practical examples

A) Auto-Evaluation:

When the teacher is designing particular learning activities, some thought should be given to the possibility of providing the students with the opportunity of evaluating their own progress toward the desired objective. Students, for example, who are dealing with the topic of friendship could be given the task of listing the behaviours exhibited by a friend. These behaviours could then be described in an operationalized fashion and a behaviour rating scale on friendship drafted.

Following this activity, the students could be asked to use the friendship scale to rate themselves as a friend. Another possibility would be to ask the students to write a short essay in their personal journal describing what they could do or change to become a better friend.

B) Peer Evaluation:

The discussion of values, beliefs and attitudes is an essential ingredient in moral and religious education. Through peer interaction, students are challenged to examine their own beliefs, values and attitudes by being faced with thinking or positions different from their own. The evaluation of peer interaction may be accomplished by having the students provide each other with feedback as to individual contributions and the effectiveness of the group.

This idea is borrowed from Jack Canfield's and Harold C. Well's book, **100 Ways to Improve Self-concept in the Classroom**. Following a small group session, students are asked to provide fellow group members with positive feedback statements.

Statement starters may include:

- i) I liked when you...
- ii) It helped me when you...
- iii) When you... I...
- iv) We were a better group today because you...

Inasmuch as these activities are aimed at encouraging students to take risks, try on new positive behaviours, it is important that the teacher also model those behaviours.

C) Attitude Scales:

Where there are specific values which we are exploring, we may wish to take stock of student attitudes. When done prior to a given lesson, the information thus yielded may give the teacher guidance in the selection of materials, process and focus. A survey of attitudes could also be repeated following completion of a lesson or module to provide the student with the opportunity to evaluate whether any change in attitude has occurred.

One technique for measuring attitude is the attitude scale. Bruce Tuckman's, **Measuring Educational Outcomes: Fundamentals of Testing** is a good source of information on the development of such scales. In this technique, statements on a particular issue are carefully

prepared. The student is asked to respond to the statement either in an **agree/disagree format** or in a **scale format** (strongly agree, agree, disagree, strongly disagree). Neutral positions are not included in order to force the issue. Tuckman offers a summary of thirteen **guidelines** for writing attitude statements:

- 1) Avoid factual statements
- 2) Avoid reference to the past
- 3) Avoid multiple interpretations
- 4) Avoid irrelevancies
- 5) Avoid non-distinguishers
- 6) Cover the full range
- 7) Write simply, clearly, directly
- 8) Write short statements
- 9) One thought per statement
- 10) Avoid "all", "always", "none" and "never"
- 11) Use "only", "just", "merely", etc. sparingly
- 12) Use simple sentences
- 13) Avoid double negatives

Tuckman cites the example of a class which is dealing with male-female relationships. His survey is aimed at measuring high school students' attitudes toward the emerging and changing role of women. The survey includes twenty-one statements which cover the topics: relative superiority, division of labour, claim to education, social roles, career stereotypes, school, clothes and styles. Examples of statements in that survey (using the scale format previously referred to) include:

- Boys are superior because they are physically stronger than girls

SA	A	D	SD
----	---	---	----

- The trend toward unisex styles of dress is a good one

SA	A	D	SD
----	---	---	----

- The boy should pay the cost of a date

SA	A	D	SD
----	---	---	----

- Men should get higher pay because they have to support families

SA A D SD

While these samples are not exhaustive, they do present a range of ways that teachers can measure attitudes, values and beliefs. While such data will not be used as a basis for formal evaluative feedback, it will yield insights which can be used to improve teaching.

Reporting

An integral part of the evaluation procedure is the feedback given to students and parents. Several means of feedback, or reporting, exist and there is no universal consensus as to their relative desirability. Outside factors define some parameters for reporting policy: the Régime Pédagogique calls for five reports per course; the Secondary 4 and 5 levels are subject to provincial exams (hence marks); school boards and/or schools have reporting policies to which their teachers are bound. A reporting policy may contain any or all of the following components:

- numerical grades
- letter grades
- computer comments
- hand written anecdotes
- checklist
- interviews and/or phonecalls

Although some teachers are reticent to give numerical grades, the reality of provincial policy is that such a grade must be assigned in high school leaving courses. Many schools and school boards report through computer forms which may also call for numerical grades. The teacher, where free to choose, may deem it advisable to assign numerical grades if that is what occurs in other courses within the school. Where numerical marks are to be used, it is necessary for the teacher to clarify for students and parents those activities which will be subject to marks. As noted earlier, not all aspects

of an MRE course should be subject to grading. Those aspects which are primarily attitudinal, value-related and personal ought not to be subject to this form of evaluation.

Practical examples

A) Anecdotal Records:

Although many aspects of the MRE programme are easily quantified for reporting purposes, a numerical grade by itself often falls short of providing students and parents with the desired progress feedback. Teacher observation of student involvement in the process of examining beliefs, values and attitudes should also be included in reporting procedures. Where reports are computerized, computer comments often allow the teacher to specify in an anecdotal fashion. However, the nature and number of comments restricts the teacher's ability to provide personalized feedback. This form of reporting can be supplemented by parent-teacher interviews and/or telephone calls to make possible the desired elaboration.

An effective means of reporting student behaviour is the anecdotal record. Anecdotal records are just what the name implies — records of observed classroom behaviour written down in the form of anecdotes. Like other diagnostic devices, however, anecdotal records can mislead as well as inform. To be most useful and informative, anecdotal records should describe student behaviour in specific factual terms. Evaluative, interpretative or generalized descriptions should be avoided.

B) Progress Reports:

In certain cases teachers may wish to issue a progress report of their own design, which provides more specific feedback as to individual student achievement. The sample progress report offered here provides feedback as to student progress through objectives; student behaviour and educational skills; and an overall rating (mark). Room is also made for personalized anecdotal feedback. This example would serve for module 1 of the Secondary 3 programme and could be readily adapted to fit any module in the curriculum.

PROGRESS REPORT

Course: MRE (Secondary 3)

Student: _____

Module: 1 — The Early Christian Community

Explanation of Symbols used:

S — Satisfactory

E — Experiencing difficulty, but trying

U — Unsatisfactory

Achievement of Objectives for Units 1 and 2

(Determined by MEQ for core programme)

- 1.1 recognize the basic components of community by identifying the common characteristics of the various communities in which the student participates.
- 1.2 know the historical setting of the early Christian community by describing the political, social, and religious factors of the time.
- 1.3 know the basic beliefs of the early Christian community by describing the response of various groups to the crucifixion and resurrection of Jesus of Nazareth.
- 2.1 analyze the activities of the early Christian community by identifying the significance for the early Christian of at least 3 religious practices.
- 2.2 understand the responsibilities of the members of the early Christian community by giving examples of the conduct advocated in the community.

S	E	U

Student Behaviour and Learning Skills

- 1) Student completes work.
- 2) Student cooperates with teacher and classmates.
- 3) Student exhibits an interest in learning.
- 4) Student utilizes educational resources.
- 5) Student is neat and organized.

Comments: _____

Summative Mark: _____

Teacher: _____ Parent: _____

TEACHING STRATEGIES

This section contains suggested teaching strategies based on the intermediate objectives outlined in the Secondary 3 programme. A common format has been adopted to describe each activity and, in some cases, several activities have been developed to respond to the same objective. Each teaching strategy presents a particular learning situation, in some cases spanning several classroom periods, as well as suggested pedagogical approaches which are considered appropriate to the content described. Teacher references are cited and support materials are included in the appendices at the end of this section.

Teachers are encouraged to use these activities and materials selectively and to work out their own approach according to the needs, abilities and interests of the children they teach. It is hoped that this section of the guide will be a useful source of reference and that it will help to stimulate imaginative and creative ideas for implementing the Secondary 3 course of studies.

TEACHING STRATEGIES

1. Direct Instruction
2. Indirect Instruction
3. Collaborative Learning
4. Inquiry Learning
5. Problem-Based Learning
6. Project-Based Learning
7. Differentiated Instruction
8. Universal Design for Learning
9. Formative Assessment
10. Summative Assessment
11. Self-Assessment
12. Peer Assessment
13. Portfolio Assessment
14. Authentic Assessment
15. Performance Assessment
16. Rubric Assessment
17. Standardized Assessment
18. Formative Assessment
19. Summative Assessment
20. Self-Assessment
21. Peer Assessment
22. Portfolio Assessment
23. Authentic Assessment
24. Performance Assessment
25. Rubric Assessment
26. Standardized Assessment

MODULE 1 —
THE EARLY CHRISTIAN COMMUNITY

THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT
BY
JOHN STOW
1618

THE INDIVIDUAL AND COMMUNITY

MODULE 1

THE EARLY CHRISTIAN COMMUNITY

The student will be able to develop an awareness of the early Christian community and its growth as described in the New Testament.

The Secondary 3 Biblical Studies Module is an opportunity to examine the early Christian community (first century A.D.) as an example of people joining together in sharing a life in common. The student is, therefore, challenged to understand what constituted life in this community.

The Secondary 3 Module complements the Secondary 2 study of Jesus of Nazareth. The story of the early Christian community which arose from the events of the crucifixion and resurrection of Jesus of Nazareth will be examined by a study of the Acts of the Apostles and other selected New Testament texts. The beliefs and practices of the community are examined and their significance for the first Christians is studied. The relationship between Christianity and Judaism is noted as many of the values, activities and people were of Jewish origin. The module is completed with a brief study of the growth of early Christianity and the influences of some of the major Christian leaders on the community.

THE INDIVIDUAL AND COMMUNITY

MODULE 1

THE EARLY CHRISTIAN COMMUNITY

LEVEL: _____ **3** _____

MODULE: _____ **1** _____

INTERMEDIATE OBJECTIVE: "Starter Exercise"

ACTIVITY:

Nº 1 PRE-TEST

- Introduce the module by administering a pre-test (see appendix G.1). The questions should be based on biblical material related to the early Christian community, circa the first century.
- Assign the questionnaire to the students working alone or in pairs. The use of team testing has the added benefit of promoting co-operation and developing a sense of collective responsibility.
- Following the completion of the questionnaire, have the students state and defend their choices within a general class discussion.

RESOURCES:

- 1) Teacher References
 - Rhein, F.B. *Understanding the New Testament* Barron's Educational Series Inc.: New York, 1974.
- 2) Materials
 - "Pre-test: The Early Christian Community" - appendix G.1
- 3) A.V. Resources

REMARKS:

- *When introducing this activity it is important to stress that a "pre-test" is not for marks. The purpose of a pre-test is to:*
 - indicate the attitudes, skills and knowledge the student already possesses;
 - ensure that each student has the prerequisites necessary for the material about to be covered;
 - help avoid boring repetition of knowledge already mastered.
- *The following are the answers to the pre-test:*

1) c	2) b	3) c	4) c	5) b
6) d	7) d	8) a	9) b	10) d

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to recognize the basic components of community by identifying the common characteristics of the various communities in which the student participates.

ACTIVITY:

N° 1 MARKET PLACE

- Discuss with the class what constitutes an open-air market.
- Brainstorm, and list on chalkboard, the activities which go on at a market place. (e.g. buying, selling, haggling, walking, talking, setting up merchandise).
- Brainstorm the various people that would be found at a market. (e.g. the sellers — tomato, flower, corn, etc; the buyers — young mothers with children, old ladies, picky chefs, neighbourhood drunk, etc.; others — street musician, fortune tellers.)
- Have students volunteer for a particular role chosen from the list on the chalkboard.
- Allow time for students to set up props and to write a name tag with a pseudonym and the role to be played.
- Have students stage the market place for about 10 minutes. Each student must stay in his/her role for that time.
- After the role play has finished list the following:
 - How was (or was not) this role play successful in depicting a typical community?
 - Why is a market place a good place to study the interaction of a community?
 - What, then, are some characteristics of a community?

RESOURCES:

1) Teacher References

2) Materials

— paper, felt markers

3) A.V. Resources

REMARKS:

- *This activity is best suited for a gym, stage, or other wide-open area but may be staged in the classroom.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to recognize the basic components of community by identifying the common characteristics c/ the various communities in which the student participates.

ACTIVITY:

Nº 2 COMMUNITY MAPPING

- Have students design a map which shows the community in which they live.
- On the map, have the students designate, by way of a symbol, the various places where they spend leisure time; where they shop; where they go to school; where their friends live; etc.
- Have the students draw a dotted line which shows the path they follow around the map on an "average" day.
- Have students make a list of the people with whom they come into contact on an "average" day e.g. teachers, parents, bus driver, friends, cafeteria staff, coach.
- Another list should be made identifying the people behind the scene who make things possible i.e. the janitor at school, the cook at school who made lunch, etc.
- For a title to the map, have the students finish the statement "A community is...."
- Have students summarize the activity by identifying some factors which bind people into a community.
- As an alternative activity, have students draw an "organigram" which expresses the "network" of relationships in a club, school, sports team, or group of friends. Ask the students to state why a network of relationships is a community. (see remarks).

RESOURCES:

1) Teacher References

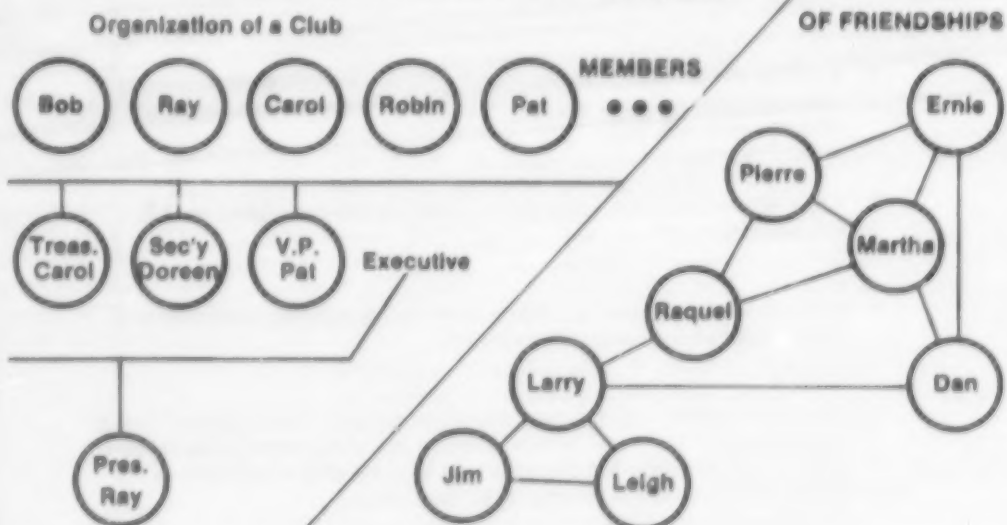
2) Materials

3) A.V. Resources

REMARKS:

- For an excellent communal living simulation which may be done in the classroom see "Sharing" from: Hall, Robert *Moral Education: A Handbook for Teachers* Winston Press, Inc.: Minneapolis, Minn., 1979, pp. 190-204.

- The following are two examples of organigrams:



LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to know the historical setting of the early Christian community by describing the social, political and religious factors of the time.

ACTIVITY:

N° 1 JEWISH CONCEPT OF MESSIAH

- Introduce the early Christian community by asking students:
 - The Old Testament is a story about which people?
 - Why can the Old Testament be considered as a story about a community of people?
 - What is the difference between the Old and New Testaments?
 - Is the New Testament about another community?
- Have students refer back to King David (level 1, module 1) and point that his kingdom was a highlight of Israel's history. Summarize Israel's subsequent history as one of captivity and subjugation to neighbouring kingdoms.
- Initiate class discussion by asking "what would a nation that has known a great king in the past, hope for in the future? Why?"
- Define the word "Messiah" (i.e. anointed one, king).
- Divide the class into small groups and assign one or more of the following readings to each group.

— Jeremiah 23: 5-6	— Isaiah 9: 2-7
— Daniel 9: 24-27	— Isaiah 11: 1-9
— Micah 5: 2-4	— Isaiah 53: 1-12
- Have each group identify, in list form, the characteristics of the Messiah as expressed by the Jewish prophets. Have each group report its findings to the class.
- As a possible extension activity have the students investigate the prophecies of Isaiah and Hosea in relation to Matthew's interpretation of their fulfillment. (see appendix G.2 — Prophecy/Fulfillment)

RESOURCES:

1) Teacher References

- Rhein, F.B. *Understanding the New Testament* Barron's Educational Series Inc.: New York, 1974. pp. 16-18

2) Materials

- Class set of bibles (preferably a modern version).
- Prophecy/Fulfillment - appendix G2

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to know the historical setting of the early Christian community by describing the social, political and religious factors of the time.

ACTIVITY:

N° 2 RELIGIOUS PARTIES AT THE TIME OF THE EARLY CHRISTIAN COMMUNITY

- Distribute copies of "Jewish Religious Parties" (see appendix G.3) and make a class presentation describing each religious group and the differences between them.
- Divide class into pairs and have students answer the question sheet (see appendix G.4) based on the "Jewish Religious Parties" handout and the readings at the bottom of the handout.
- As a class discuss the responses to the question sheet.
- Have the class, read Luke 20:1-47 and elicit responses to the following: "Why was there conflict between Jesus and the Jewish religious parties?".
- As a possible extension activity, have students research various present day Jewish sects.

RESOURCES:

1) Teacher References

- Kee, H.C. and Young, F.W. *Understanding the New Testament*. Prentice Hall Inc: Englewood Cliffs, N.J. 1959, pp. 39-45

2) Materials

- Jewish Religious Parties - appendix G.3
- Questions on the Jewish Religious Parties - appendix G.4

3) A.V. Resources

REMARKS:

- *When dealing with the political position of the Sadducees and the Pharisees it should be mentioned that not all Jews accepted Roman occupation. The "Zealots" were nationalist freedom-fighters who advocated violence against Rome.*
- *When dealing with the Pharisees it is important to note that it is unlikely that Jesus' criticisms were directed against the whole party, since he himself, as a loyal Jew, respected the law of Moses and sought to fulfill it. Rather, his criticisms were directed at unworthy members of the party. Some Pharisees played vital roles in the early Christian community i.e. Nicodemus, Gamaliel, Joseph of Aramathea and the Apostle Paul.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to know the basic beliefs of the early Christian community by describing the response of various groups to the crucifixion and resurrection of Jesus of Nazareth.

ACTIVITY:

N° 1 READING GUIDE

- Have students read *The Acts of the Apostles* chapters 1-5.
- As a reading guide, have the students answer the questions about the formation of the early Christian community (see appendix G.5).
- Using a chart, have the students compare the early Christian community to the definition of community. (see objective 1.1)

e.g.

definition of community	examples found in the early Christian community	Biblical Reference
beliefs		
practices		
activities		
commitment		

- Initiate a class discussion by asking the following:
 - What were the occupations of the disciples before coming to Jerusalem?
 - The initial people who formed the Christian community were Jews. Did they believe they were turning their back on Judaism?
 - In what ways could the first century Christians be considered a community?

RESOURCES:**1) Teacher References****2) Materials**

— Reading Guide: Acts of the Apostles: Chapter 1-5 - appendix G.5

3) A.V. Resources**REMARKS:**

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to know the basic beliefs of the early Christian community by describing the response of various groups to the crucifixion and resurrection of Jesus of Nazareth.

ACTIVITY:

N° 2 NEWSPAPER ARTICLE

- Read to class Luke 22:47 — 24:53.
- Have students prepare a newspaper article in journalistic style for the *New Testament Times*. Suggested guidelines for writing a newspaper article are included. (see appendix G.6).
- Have each student work alone (or in pairs) and have the students report on the crucifixion and/or resurrection. Be sure that students include quotations from people who were involved with Jesus.
- Compile individual reports on ditto masters and distribute to class to read.
- Recapitulate by asking the following:
 - How would the story of the resurrection be affected if Jesus had suddenly appeared in a public display of glory?
 - Why do you think Jesus' followers are "slow of heart to believe"? When the disciples and others finally realize that Jesus is with them again, which of the following feelings do you think is strongest: surprise, guilt, joy, fear, or confusion? Why?

RESOURCES:

- 1) Teacher References
 - Comstock, Jim **Good News: The Life of Jesus Reported in Newspaper Style** EPM Publications: McLean, Virginia, 1974.
- 2) Materials
 - Guidelines for writing a newspaper article - appendix G.6
- 3) A.V. Resources

REMARKS:

- *The crucifixion and resurrection story may be found in all four gospels. — Matthew 27 to the end; Mark 15 to the end; John 18 to the end; Luke 22:47 to the end.*
- *A variation of this newspaper activity is to have each group make oral reports (from a written script) for radio station NEWT in Jerusalem. Set up a tape recorder at the front of the class and have the report from each pair read.*
- *As an alternative activity, have the class act out the resurrection story. Scripts for the resurrection story may be found in: Phillips, J.B. **A Man Called Jesus** Fount Paperbacks (Collins): London, England, 1978, pp. 178-209. Waddy, Lawrence **The Bible as Drama** Paulist Press: Toronto, Ont., 1975, pp. 164-177 and 223-227.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to know the basic beliefs of the early Christian community by describing the response of various groups to the crucifixion and resurrection of Jesus of Nazareth.

ACTIVITY:

N° 3 INTERVIEWS

- Introduce this activity by listing the names of various personalities of the early Christian community on the chalkboard. Have students identify as many as possible.
- A list of suggested interviews could include:

— Peter	Luke	22 : 54-62, Acts 2 : 14-42
— Mary Magdelene	John	20 : 11-18, Luke 24
— Pontius Pilate	Luke	23, John 19
— Thomas (the disciple)	John	20 : 24-29
— Gamaliel	Acts	5 : 17-42
— the disciples	Luke	24 : 36-49
— about Judas	Matthew	27 : 3-8, Act 1 : 15-20
— Joseph of Arimathea, the soldiers at the cross, the army officer (Lk 24 : 47).		
- Assign a character to students working in pairs and have them research background information from the New Testament.
- Designate one student as reporter and the other as the character being interviewed, and have them prepare questions and answers based on their reading:
 - e.g. — Who are you?
 - Did you ever meet Jesus before his death?
 - What impression did Jesus have on you?
 - What do you think about this resurrection story?
 - What impact will it have on Judaism?
- Have each pair rehearse the interview before presenting it to the class.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- *The emphasis should not be placed on the question of the credibility of the resurrection or on what the students ought to believe. But rather, the emphasis should be focused on the response of the early Christian community to the resurrection story. As a group of Jews the early Christian community readily accepted the resurrection of Jesus. This central belief became the "corner-stone" of the community.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 2.1 The student will be able to analyze
the activities of the early Christian community by identifying the significance
for the early Christians of at least three religious practices.

TEACHING STRATEGY:

Nº 1 ACTIVITIES OF THE EARLY CHRISTIAN COMMUNITY

- Have the students read Acts 2:44-47; 13:1-3, 20:7-12.
- Working in groups of 3 or 4, have the students imagine they are leaders of a small group who meet to worship regularly. The group is also under persecution by the authorities.
- Have each group design, in writing, an order of worship. The students should consider who, when, where, duration, form and components of the gathering.
- After completion of the order of worship, have the students imagine the persecution has stopped and state how the order of worship would be modified.
- Distribute "Early Christian Worship (see appendix G.7) and have the students compare their list with that of the first century Christians.
- As an extension activity, have the students examine the biblical basis for many of the rites celebrated by Christians.

Infant dedication	— I Samuel 1; Luke 2:21-40
Confirmation	— Luke 2:41-52
Recognition of graduation	— Proverbs 9:9-12
Marriage	— Matthew 19:3-6; John 2:1-11
Ordination	— Acts 13:1-3; I Timothy 4
Commissioning of Lay people	— Acts 6:1-7; I Timothy 3:8-12
Anointing the ill	— James 5:14-18
Funeral	— Deuteronomy 34; I Corinthians 15:35-57

RESOURCES:

- 1) Teacher References
- 2) Materials
 - Early Christian Worship - appendix G.7
- 3) A.V. Resources

REMARKS:

- *As an assignment, have the students compare a contemporary worship service with a first century Christian service.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 2.1 The student will be able to analyze the activities of the early Christian community by identifying the significance for the early Christians of at least three religious practices.

ACTIVITY:

N° 2 MEALS

- Read the various accounts of the Last Supper (Matthew 26:17-29; Mark 14:17-25; Luke 22:7-29; John 13:1-30).
- Elicit responses to the following questions:
 - What feast was being celebrated by Jesus and the disciples? (see remarks).
 - What was the significance of the Passover for the Jews?
 - What role did Jesus play at the meal?
 - What understanding did the disciples have of this meal?
- Read Paul's instructions to the early Christian community about the Lord's Supper (1 Corinthians 11:17-32).
- Recapitulate by way of the following:
 - Why did the early Christian community reenact the last supper?
 - What are the various symbols used in this reenactment (e.g. wine, bread)?
- As an extension activity have students brainstorm the various components of a formal dinner (e.g. etiquette, menu, attire). Initiate a discussion by asking the following: How do common meals help to develop relationships? Does the interaction at the table reflect attitude among the group or family?

RESOURCES:

- 1) Teacher References
 - Rhein, F.B. *Understanding the New Testament* Barron's Educational Series: New York, N.Y., 1974, pp. 73-76

- 2) Materials

- 3) A.V. Resources

REMARKS:

- *The precise nature of the meal in which Jesus and the disciples partook on the night he was betrayed by Judas is a debated issue in New Testament studies. The traditional explanation is that the meal was the customary Passover feast (Mk. 14:1,2, 12-16; Jn. 13:21-30). Some scholars propose that the meal was a Sabbath Quidḏōsh i.e., a simple service in which a prayer of sanctification (Quiddōsh) was said over a cup of wine. Other scholars suggest that the meal was just an ordinary one. What can be concluded from what occurred at the meal and from the way in which the meal was regarded by the early Jewish Christian church is that the last supper was a Jewish "religious meal" of some kind.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 2.1 The student will be able to analyze the activities of the early Christian community by identifying the significance for the early Christians of at least three religious practices.

ACTIVITY:

N° 3 GATHERINGS

- Distribute copies of "The Breaking of Bread" (see appendix G.8).
- Divide class into small groups and have them answer the following:
 - Who was the Rabbi of Nazareth?
 - Who was bar Naba?
 - What was bar Naba's opinion of the Rabbi of Nazareth?
 - At whose house did the gathering take place?
 - What role did Simon play in the gathering?
 - What did Simon do?
 - Who was baptized?
 - Describe the baptismal celebration.
 - What are some of the Jewish customs in which this gathering participated?
 - What did the bread and wine represent in the meal?
- As a class, discuss the following:
 - Why were many of the customs, in which the early Christian members participated, of Jewish origin?
 - What are the advantages meeting in a house rather than a church to worship?
 - As an outsider, how would bar Naba feel at such a gathering?

RESOURCES:

1) Teacher References

2) Materials

- The Breaking of Bread - appendix G.8

3) A.V. Resources

REMARKS:

- *The appendix "The Breaking of Bread" is a long article. Therefore, it is advisable to assign the appendix as required reading (homework) before beginning the activity.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to understand the responsibilities of the members of the early Christian community by giving examples of the conduct advocated in the community.

ACTIVITY:

N° 1 THE BODY GAME

- Divide the class into groups of 6 or 7 students.
- Explain the objective: Each group is to move from the beginning of an obstacle course to the end. Each person should feel as if he/she is contributing to the group. (see remarks).
- Distribute a set of index cards to each group with a particular "gift" or "ability" written on each card. Each set of cards should include the following gifts:
 - 2 cards - gift of sight (the rest are to be blindfolded).
 - 1 card - gift of speech (the rest are to remain silent).
 - 3 cards - gift of walking (the rest cannot walk).
 - 1 card - gift of using one leg (the rest cannot use their legs except for those who have the gift of walking).
 - 2 cards - gift of carrying (the rest cannot carry anyone or anything).
 - 3 cards - gift of using the arms (the rest cannot use their arms unless they possess the gift of carrying).
- Have group members distribute the "gift" cards among themselves in any manner they see fit, keeping in mind that their aim is to meet the objective.
- Have group members move through the obstacle course. (see remarks).
- Read the Biblical selection: I Corinthians 12:14-31
- Discuss the following questions:
 - Did everyone feel that he/she was a member of the group? Why? Why not?
 - What is the best way to move everyone through the course such that everyone feels part of the group?
 - Why does the author of this Biblical selection use the human body as the analogy?
 - What is the relationship between I Corinthians 12 and the activity?
 - Are some "gifts" more important than others?

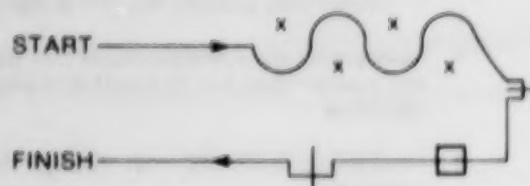
RESOURCES:

- 1) Teacher References
- 2) Materials
 - blindfolds, large area, chairs, benches, table
- 3) A.V. Resources

REMARKS:

- The aim of this activity is to illustrate that members of a community are dependent on one another.
- A large area is required for this activity such as a field, a gym or a stage.
- A simple obstacle course plan could be as follows:

x — chair
— — bench
□ — table



- As a possible alternative activity, have the class participate in the following activity which is designed to demonstrate the ways into which members of a small group collaborate. Divide the class in groups of 5 students and give each group 5 envelopes with pieces of cut paper of various shapes which will form 5 squares of identical size. (see appendix G.9). The aim of each group is to complete the 5 squares without talking or making signals. The students may only offer their pieces to another member of the group who may need a shape to complete the square.

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to understand the responsibilities of the members of the early Christian community by giving examples of the conduct advocated in the community.

ACTIVITY:

Nº 2 MACHINES

- As a warm-up exercise, divide class into groups and have each group act out a particular machine or appliance (e.g.) vacuum, blender, popcorn maker, toaster, table saw.
- To begin the activity, one student volunteers to start the machine by doing a repetitive movement.
- Other students when seeing how they might fit, join the machine by moving in relationship to each other.
- After the machine has come to a stop, discuss the following questions:
 - To what extent did the part you play represent the part you play in the world?
 - To what extent were you aware of the total machine?
 - Were you competing to be more creative than others?
 - Do you think the machine ran smoothly?
 - How were you affected when someone was added to the machine?
- Have students read I Corinthians 12.
- Discuss the relationship of the biblical selection to the machine activity.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- *Machines generally stop themselves naturally. Therefore there is no need for the teacher to step in to stop it.*
- *No one should be forced to be a part of the machine. Observing is almost as rewarding as participating.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to understand the responsibilities of the members of the early Christian community by giving examples of the conduct advocated in the community.

ACTIVITY:

N° 3 CONDUCT OF THE COMMUNITY (ROLE PLAYING)

- Read Romans 12:1-21
- Divide class into groups of 3 students.
- Assign one of the following to each group: vs.3; vs.9; vs.10; vs.12; vs.14; vs.15; vs.16; vs.17; vs.18; vs.19-20; vs.21.
- Have each group design a role play using a *contemporary social situation* to illustrate the tenet being expressed.
- After each role play answer the following:
 - What is being expressed by the role play?
 - Is it practical to follow this tenet in the "80's"?
 - In what other situations could it be valuable to practice this tenet?

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- A variation of this activity is to have the students write a fictional story using a contemporary social setting to illustrate the tenets being advocated.

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to understand the responsibilities of the members of the early Christian community by giving examples of the conduct advocated in the community.

ACTIVITY:

Nº 4 CONDUCT — A COMPARATIVE STUDY

- Distribute copies of the *Desiderata* (see appendix G.10), Romans 12:11-21 and the *Beatitudes* (Matthew 5:3-12).
- As a class, compare the three writings.
- Discuss the following questions:
 - What values are being expressed in each of the writings?
 - Are these values as applicable today as they were at the time they were written?
 - In what ways does the philosophy expressed in each selection appeal to you? Not appeal to you?
- As a possible assignment, have the students write a few paragraphs expressing their philosophy for "getting along with others".
- As an alternative assignment, have students choose and explain a contemporary song which expresses their philosophy for "getting along with others".

RESOURCES:**1) Teacher References****2) Materials**

- "The Desiderata" - appendix G.10
- Bibles

3) A.V. Resources**REMARKS:**

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to understand the responsibilities of the members of the early Christian community by giving examples of the conduct advocated in the community.

ACTIVITY:

N° 5 SHARING OF MATERIAL WEALTH

- Read Acts 4:32-37 and II Corinthians 8 and 9.
- Elicit responses to the following questions:
 - What are the results of sharing which the early Christian community discovered? (Acts 4:34).
 - What is meant by "he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully"? (II Corinthians 9:6).
- As a class, read the following biblical selections:
I Timothy 5:1,2 ; Eph. 2:19 ; Romans 12:10a.
- As a class, identify passages in the letters where Paul uses the term "brethren" to refer to early Christian community members. What does it mean to be a brother (or sister) in a community? Why does the early Christian community consider itself as a family?
- Have students research one of the following communities or forms of communities: Hutterites; Kibbutz; Monastery — Oka; Saint Benoit du Lac; L'Arche (France); Amish.
- Write a report with the following suggested outline:
 - History of the community
 - Reasons for its development
 - Daily life in the community
 - Values expressed in the community
- As a possible extension activity, have the students, in small groups, set up guidelines for community living.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- As an alternative activity, show the film:
Hutterites: NFB 27:56 b+w

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 3.1 The student will be able to recognize the influence of the early Christian leaders by identifying the role of at least two Christian leaders in the growth of the new communities.

ACTIVITY:

Nº 1 PAUL

- Distribute copies of the worksheet on Paul (see appendix G.11) and have students work alone or in pairs.
- As a class review the responses to the worksheet.
- Have students read about Paul's first journey recorded in Acts chapters 13 and 14.
- Have students make a chart of Paul's journey.

PLACE	COMPANIONS	PEOPLE VISITED	SIGNIFICANT INCIDENT OR EVENT

- Have students trace Paul's first journey on a map of the Eastern Mediterranean regions (see appendix G.12).
- Have student repeat the previous two steps for Paul's second journey (Acts 15:36-18:21) and his third journey (Acts 18:23-28:31).
- As a possible assignment, have students write a character sketch of one of Paul's companions on his journeys — Barnabas, Silas, John, Mark, Lydia, Aquila, Priscilla.

RESOURCES:

1) Teacher References

2) Materials

- Paul - appendix G.11
- Map: Paul's Travels - appendix G.12

3) A.V. Resources

REMARKS:

- *The activity could easily be done by dividing the class into three groups or sections and assigning a different journey to each.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 3.1 The student will be able to recognize the influence of the early Christian leaders by identifying the role of at least two Christian leaders in the growth of the new communities.

TEACHING STRATEGY:

Nº 2 STEPHEN

- Distribute copies of Acts 6:1-8:3.
- Divide the class into three sections and assign section A: Acts 6:1-15 (Events prior to Stephen's defense); section B: Acts 7:1-53 (Stephen's defense); and section C: Acts 7:54-83 (After the defense).
- Have the students answer the appropriate questions for their grouping from the answer sheet (see appendix G.13).
- As a class, discuss the following questions:
 - What effect might Stephen's martyrdom have had on the early Christian community?
 - What effect did the death of a modern day martyr have on his community?
e.g. Martin Luther King, Gandhi, etc.
 - What would be so important to you that you would be willing to die for it?
- Assess the statement "No person has greater love than to give up his/her life for another."

RESOURCES:

- 1) Teacher References
 - Bruce, F.F. **Peter, Stephen, James and John**
Wm. B. Eerdmans Publishing Co.: Grand Rapids, Michigan, 1980,
pp. 49-85.
- 2) Materials
 - Questions about Stephen - appendix G.13
- 3) A.V. Resources

REMARKS:

- *Stephen's death heralded a wave of persecution during which followers of Jesus were imprisoned.*
- *There were millions of Jews throughout the Roman Empire. Jews outside Palestine spoke Greek as well as Aramaic. Stephen was a Greek-speaking Jew from abroad. Greek-speaking Jews were called Hellenists.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 3.1 The student will be able to recognize the influence of the early Christian leaders by identifying the role of at least two Christian leaders in the growth of the new communities.

TEACHING STRATEGY:

Nº 3 PETER AS LEADER

- Brainstorm the various characteristics of a good leader.
- Divide the class into small groups and assign each group one of the following passages:
 - Acts 2:14-40 — In defense of the Apostles
 - Acts 3:1-10 — The healing of the lame man
 - Acts 3:11-26 — The message in the temple
 - Acts 4:1-22 — Before the council
 - Acts 5:1-11 — Ananias and Sapphira
 - Acts 10:1-33 — With Cornelius
 - Acts 11:1-18 — Report to the Church of Jerusalem
- Have each group examine the passage by answering the following questions:
 - What did Peter do?
 - How did he defend or help the Christian movement?
 - What characteristics did Peter exemplify?
- Initiate a discussion as to why Peter, a devout Jew, struggled for Gentile freedom.
- Recapitulate by discussing how Peter exemplified the various qualities of leadership identified in the brainstorming session.
- As an assignment have the students assess the meaning of "In weakness there is strength."

RESOURCES:

1) Teacher References

- Bruce, F.F. *Peter, Stephen, James and John* Wm. B. Eerdmans Publishing Co.: Grand Rapids, Michigan, 1980, pp. 15-48.

2) Materials

3) A.V. Resources

REMARKS:

- *Peter played such a prominent role in the life of the early community that the first twelve chapters are sometimes called "The Acts of Peter". Peter was a pioneer in the struggle for Gentile freedom. Though a devout Jew who obeyed the law, Peter became more liberal as he associated himself with Phillip. Peter changed his attitude towards the Gentiles when he had a vision at Joppa (Acts 10:9-23). (It should be noted that there was division at the time over the place of Gentile converts in the community. There was a divergence of opinion on the matter and gradually two opposing parties arose — one devoted to the law and determined to impose it upon all Gentile converts, and the other claiming that the law had been abolished by Christ and salvation was found through him). It was through this vision and the subsequent visit to the house of Cornelius that Peter reasoned that if there was no distinction between clean and unclean animals, it followed that there was none between Jews and Gentiles.*

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 3.1 The student will be able to recognize the influence of the early Christian leaders by identifying the role of at least two Christian leaders in the growth of the new communities.

ACTIVITY:

Nº 4 PETER

- Read Luke 9:18-36.
- Ask the following:
 - What is Peter's declaration of Jesus at Caesarea?
 - What role does Jesus give to Peter?
- Read Acts 1:15-26 and discuss the role of Peter in declaring the replacement of Judas.
- Read Acts 2:14-41 and discuss the role of Peter addressing the men of Jerusalem.
- Divide the class into three groups to report on other attributes of Peter.
 - Group A to report on Acts 3:1-11; 5:12-16
 - Group B to report on Acts 10:44-48
 - Group C to report on Acts 12:1-17
- As an extension activity, prepare an expense account of the travels of Peter. Expense accounts should include transportation costs, daily costs of meals, dates of departure and return, destinations and entertainment expense. Estimation of expenses could be based on current costs for travel and lodging. This information could be obtained from travel agents and travel guides e.g., Israel on Fifteen Dollars a Day.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 3.2 The student will be able to understand the growth of early Christianity by describing at least three early Christian communities.

TEACHING STRATEGY:

Nº 1 EARLY CHRISTIAN COMMUNITIES (WORKSHEET)

- Assign selected readings from the book of Acts to demonstrate the growth of the Christian movement from its beginnings in Jerusalem to its expansion into the non-Jewish world of the Roman Empire.
- Prepare and distribute a series of questions based on the assigned readings to serve as a reading guide for the students (see appendix G.14).
- Have students work in pairs to answer questions.
- Discuss, as a class, the following:
 - What difficulties did the early Christians face?
 - When faced with opposition, what are the assets of living in community?
 - Compare the early Christian communities to the definition of community at the beginning of the module.
- As an extension activity, have the students locate and mark on a map the towns and cities where early Christianity developed. This could easily be done by a reading of the *Acts of the Apostles*. Beside each town or city have the students write the name of the person(s) who helped found the community.

RESOURCES:

1) Teacher References

2) Materials

— Worksheet: Early Christian Communities - appendix G.14

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 1 _____

INTERMEDIATE OBJECTIVE: 3.2 The student will be able to understand
the growth of early Christianity by describing at least three early Christian
communities.

ACTIVITY:

N° 2 ANTIOCH

- Distribute and have students read "Antioch" (see appendix G.15).
- Have the students answer the questions at the end of the reading.
- As a class, clarify the appropriate responses.
- Initiate a class discussion by asking the following:
 - How does the definition of "community", which was studied at the beginning of the module, relate to the Antiochian community?
 - Upon what was the growth of the early Christian community in Antioch dependent?
- As an extension discussion, have the class respond to the following:
 - What are the characteristics of a community held together by a "common cause"?
 - Should everyone belong to some type of community?

RESOURCES:

1) Teacher References

2) Materials

— Antloch - appendix G.15

3) A.V. Resources

REMARKS:

LEVEL: _____ 3

MODULE: _____ 1

INTERMEDIATE OBJECTIVE: 3.2 The student will be able to understand the growth of early Christianity by describing at least three early Christian communities.

ACTIVITY:

N° 3 CORINTH

- Distribute and read "The Birth of the Church". (see appendix G.16).
- As a class, answer the following:
 - What were some of the characteristics of the city of Corinth?
 - The sect of the believers differed in no way from other Jews. Describe the daily life of this new community.
 - Whom did Paul stay with in Corinth?
 - What occupation did Paul assume?
 - What were Paul's first two triumphs?
 - What was Paul's basic message?
 - What did Paul do after he left the synagogue and separated himself from the Jews?
 - What was Paul's view of work?
 - What were some rules in Paul's system of education?
 - Summarize Paul's letter to the congregation of Salonika.
 - Why was Corinth considered the beginning of the "church"?
- As a possible extension exercise, have students compare the city of Corinth with a modern day city, such as Montréal, Hull or Sherbrooke.

RESOURCES:**1) Teacher References****2) Materials**

— The Birth of the Church - appendix G.16

3) A.V. Resources**REMARKS:**

MODULE 2 — RITUAL

MODULE 3 - RITUAL

THE INDIVIDUAL AND COMMUNITY

MODULE 2

RITUAL

The student will be able to develop an awareness of ritual in secular society and in religious tradition.

The ritual dimension of life provides the basis of the second module of the Secondary 3 programme. The student will observe that the function of ritual is to give form to human life. Rituals from various religio-cultural backgrounds constitute the content to be examined.

Ritual action is introduced by the examination of secular rituals in modern society. Religious rituals in general and the role of rites of passage in particular form the major focus of the module. The module is designed to explore the practice and significance of rituals in a variety of religious traditions. This comparative study aims at demonstrating the importance of ritual in the lives of individuals and communities.

THE INDIVIDUAL AND COMMUNITY

MODULE 2

INTRODUCTION

The purpose of this module is to provide a general overview of the relationship between the individual and the community. It will explore the various ways in which the individual is shaped by the community and how the individual can contribute to the community.

The first part of the module will discuss the concept of the individual and the community. It will explore the various ways in which the individual is shaped by the community and how the individual can contribute to the community.

The second part of the module will discuss the concept of the individual and the community. It will explore the various ways in which the individual is shaped by the community and how the individual can contribute to the community.

The third part of the module will discuss the concept of the individual and the community. It will explore the various ways in which the individual is shaped by the community and how the individual can contribute to the community.

The fourth part of the module will discuss the concept of the individual and the community. It will explore the various ways in which the individual is shaped by the community and how the individual can contribute to the community.

The fifth part of the module will discuss the concept of the individual and the community. It will explore the various ways in which the individual is shaped by the community and how the individual can contribute to the community.

The sixth part of the module will discuss the concept of the individual and the community. It will explore the various ways in which the individual is shaped by the community and how the individual can contribute to the community.

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: Starter Exercise

ACTIVITY:

- Choose, as a class, a mood or feeling (joy, frustration, anger, love) to express. Allow a few minutes for each person to reflect quietly how he/she can communicate this without words. As a class try to express the mood at the same time.
- List on the chalkboard the various gestures and sounds which helped others feel the mood.
- Vote on the following:
 - The gesture, sound or expression which helped others feel the mood **most deeply**.
 - How many in the class felt that they really expressed their inside feeling.
- As an alternative activity, divide the class into groups of 4 or 5. Have the members of each group choose a value they all hold in common. (i.e. honesty, faith, giving). Have them brainstorm a possible life-style to express the value which all, in the group, could live by. Results should be presented to the class to see if they can figure out what the original value was.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to know what
is meant by ritual by describing the characteristics basic to all rites.

ACTIVITY:

Nº 1 GREETINGS

- Brainstorm with students various ways that people greet each other non-verbally.
- Present the following questions:
 - Is the greeting different if you like the person or not? How?
 - What do these various actions (smile, shaking hands, averting eyes, kissing on both cheeks) mean?
 - Is the meaning always overt? Is it sometimes concealed?
- Present a definition of ritual (see remarks section).
- Note most rituals incorporate song, movement, symbol, silence and action.
- Identify the ways in which this definition applies to the greetings discussed earlier.
- Elicit examples of rituals which include all of the above components.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

RITUAL:

"any non-instinctive action or series of actions that cannot be justified by a rational means-to-end type of explanation"

- handwashing for dinner — **non-ritual**
- handwashing of compulsive neurotic — **private ritual** (even though in actor's judgement it is a means to an end, it is not)
- Hindu washing procedure — **ritual**
- priestly ablutions in Anglican church — **ritual**

NOTE: *If non-rationality is part of the definition of ritual, it must be so from the observer's, and not the actor's point of view.*

LEVEL: _____ **3** _____

MODULE: _____ **2** _____

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to know what is meant by ritual by describing the characteristics basic to all rites.

ACTIVITY:

N° 2 BIRTHDAY RITUALS

- Have students share with the class what takes place on birthdays in their families. Ask which actions consistently happen at each birthday.
- Present the following questions:
 - Is any song or music used?
 - Are there any movements (dance) or repeated actions involved?
 - What symbols (candies, cake, gifts) are present?
 - Is silence ever part of the ritual?
- Divide the class into groups of 4 or 5 to discuss and devise a birthday celebration which would be special to all of them. Advise them to include music, costume, actions, symbols and movement.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to recognize the presence of ritual in modern society by identifying the practice of at least two secular rituals.

ACTIVITY:

N° 1 RITUAL IDENTIFICATION

- Review definition of ritual.
- As a class, discuss a rock concert as a modern day secular ritual.
- Outline the practice of a rock concert (for an example, see appendix H.1) to illustrate the ritualistic aspect of rock concerts.
- Divide class into groups of about 4 students.
- Distribute the sheet: Ritual Identification (see appendix H.2).
- Have the student choose a secular event, celebration or situation, describe its practice, and determine if it is a ritual (e.g. Rocky Horror Picture Show; Grey Cup or Super Bowl; homeroom; Armistice Day; New Year's Eve).
- Have each group read out the practice of the ritual chosen.
- As a follow up, have students determine the significance of the ritual for the participant and the community.

RESOURCES:

1) Teacher References

2) Materials

- "Ritual Identification: Rock Concert" - appendix H.1
- "Ritual Identification" - appendix H.2

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to recognize the presence of ritual in modern society by identifying the practice of at least two secular rituals.

ACTIVITY:

Nº 2 GRADUATION RITUALS

- Using an overhead projector (or the chalkboard) present the words: **GRADUATION DAY.**
- Present and discuss the following:
 - Why would this day be of importance to you; to your parents; to your teachers?
 - How do you think your peers and yourself will feel on that day, which is only two years away?
- Distribute sheets of paper, blank except for the title: **GRADUATION EXERCISES.** Have students, individually, devise a ritual which would reflect their feelings.
- When they have completed the assignment, ask them to share and compare their plan with one other student.
- Review the various aspects of ritual; dress, food & drink, gesture, meditation (contemplation), music, symbol. Ask them to see how many of these aspects their own ritual (and their partner's) contained.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to recognize the presence of ritual in modern society by identifying the practice of at least two secular rituals.

ACTIVITY:

Nº 3 ACTIONS SPEAK LOUDER THAN WORDS

- Using an overhead projector (or the chalkboard) present the statement, "Actions speak louder than words". Discuss the meaning and aptness of this statement.
- Have students, individually, describe in writing an incident in their lives when this saying was demonstrated. Have them share their **STORIES** with the class.
- Present the questions:
 - What rituals do you observe, or take part in at sports events; at concerts; at home; at school?
 - What meaning or feeling is expressed by each of these?

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to analyze the secular rituals selected by identifying the significance of each ritual for the individual and community.

ACTIVITY:

N° 1 SIGNIFICANCE OF RITUALS

- Have students choose one of the secular rituals discussed in the previous lesson (1.2). Allow ten or fifteen minutes for them, individually, to write about the ritual's significance.
- Have students share their writings with the class, (It would be helpful if the teacher were to have one to share also).
- Discuss the following:
 - What significance might these rituals have for the outside observer?
 - How might a stranger (foreigner, alien) understand the meaning behind these activities?
- As a further assignment, have students compose a diary entry describing the ritual from the viewpoint of someone from another time or place (i.e. a Martian, a thirteenth century Samurai).

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to analyse
the secular rituals selected by identifying the significance of each ritual for the
individual and the community.

ACTIVITY:

N° 2 RITUAL ACTION AND VALUES

- Distribute copies of the chart: "Ritual Action and Values" to the students (see appendix H.3).
- Have students fill in an action which is symbolic and is a repeated behaviour whenever the specified event, occasion or situation occurs.
- Beside each action have the students fill in a value which is expressed by each action.
- Tabulate the students' responses to the exercise.
- Recapitulate by asking the following questions:
 - Is it effective when an individual performs a ritual alone?
 - What are the effects of a group performing a ritual?
 - Does a particular ritual always express the same value? What if the environment changes? (In the Soviet Union, whistling at a hockey game symbolizes disapproval; while in North America whistling symbolizes approval).

RESOURCES:

- 1) Teacher References
- 2) Materials
 - Ritual Action and Values - appendix H.3
- 3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to analyze
the secular rituals selected by identifying the significance of each ritual for the
individual and community.

ACTIVITY:

N° 3 COLOURS, GESTURES AND MOVEMENT

- Hold up various coloured papers (i.e. white, black, red, blue, green, purple). Have students write down the feeling or mood evoked by each.
- Demonstrate various hand gestures (i.e. praying hands, stop sign, peace sign, etc). Have student respond orally about the meaning (and feeling behind the meaning) of each.
- Play various cuts of music (i.e. Intro to J.C. Superstar, some up-tempo jazz, blues, a hymn, an anthem) preferably without words. After each selection, discuss the mood evoked by each.
- As an assignment:
 - Have the students, in small groups, choose a mood/feeling they wish to express. Have them pick a colour, a gesture and a piece of music which could signify this.

RESOURCES:

1) Teacher References

2) Materials

— coloured paper

3) A.V. Resources

REMARKS:

Colour has significance varying from culture to culture. As an example, white is worn in the west for purity at weddings but it is worn by the Chinese at funerals.

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to analyze
the secular rituals selected by identifying the significance of each ritual for the
individual and community.

ACTIVITY:

N° 4 THE LOTTERY

- Read to the students the short story "The Lottery" by Shirley Jackson (see Teacher Reference and Remarks).
- Discuss the following questions:
 - What are the first feelings and impressions upon completion of the short story?
 - In what ways is the lottery ritualistic?
 - What changes have occurred in the ritual over the years?
 - What aspects of the ritual are people reluctant to change?
 - Why is the lottery important for that community? What does it symbolize? (Note: In some ancient societies, innocent humans were often sacrificed to appease the gods who controlled nature and human destiny).

RESOURCES:

1) Teacher References

- Jackson, Shirley "The Lottery" found in **Exploring Life Through Literature** Pooley, R.C. (Ed). Scott, Foresman and Co.: Glenview, Ill., 1951.

2) Materials

3) A.V. Resources

REMARKS:

- "The Lottery" by Shirley Jackson may be found in numerous anthologies of short stories.

LEVEL: _____ **3** _____

MODULE: _____ **2** _____

INTERMEDIATE OBJECTIVE: The student will be able to:

2.1 recognize the presence of ritual in various religious traditions by identifying the practice of at least two religious rituals;

2.2 analyze the religious rituals selected by identifying the significance for the individual and community of each ritual.

TEACHING STRATEGY:

Nº 1 CELEBRATION RITUALS

- **Divide the class into 4 groups and assign each group a different celebration ritual.**
 - Bhajanas (Hindu) — see appendix H.4
 - Communion Rite (Christian) — see appendix H.5
 - Passover (Jewish) — see appendix H.6
 - Green Corn Festival (Iroquois) — see appendix H.7
- **Have students read through the practice of the ritual and identify various symbols used in the ritual. (Note: symbol identification includes objects as well as actions or gestures).**
- **Have each group answer the following questions:**
 - Who participates in the ritual?
 - Where does the celebration take place?
 - Why is this a celebration ritual?
 - What is the intent of the ritual?
 - What is the role of action, if any, in the ritual?
- **Have each group report to the entire class.**
- **As a class, discuss the following:**
 - Assess the merits of having both physical and emotional involvement in the act of worship.
 - Assess the role of commemorative ceremonies in the perpetuation of a religion.

RESOURCES:

- 1) Teacher References
- 2) Materials
 - Hinduism: A Celebration Ritual - appendix H.4
 - Communion Rite - appendix H.5
 - Passover - appendix H.6
 - The Green Festival - appendix H.7
- 3) A.V. Resources

REMARKS:

- *Objectives 2.1 and 2.2 have been developed concurrently in the following activities. The first part of each activity has been designed to identify the ritual action whereas the second part is an analysis of the ritual.*
- *The Communion rite of any Christian church may be used.*

LEVEL: _____ 3

MODULE: _____ 2

INTERMEDIATE OBJECTIVE: The student will be able to:

2.1 recognize the presence of ritual in various religious traditions by identifying the practice of at least two religious rituals;

2.2 analyze the religious rituals selected by identifying the significance for the individual and community of each ritual.

ACTIVITY:

Nº 2 RITUALS IN PRAYER

- Distribute copies of Islam: The Prayer Rite (see appendix H.8).
- Have students answer questions in the handout.
- As a possible activity, have students volunteer to move through the twelve movements which comprise the Islamic prayer rite.
- Discuss, as a class, the influence and implications of the regular daily observance of the prayer rite on Muslims and on the maintenance of Islam.

RESOURCES:

1) Teacher References

2) Materials

— Islam: The Prayer Rite - appendix H.8

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: The student will be able to:

2.1 recognize the presence of ritual in various religious traditions by identifying the practice of at least two religious rituals;

2.2 analyze the religious rituals selected by identifying the significance for the individual and community of each ritual.

ACTIVITY:

N° 3 MEDITATION

- Define the word "meditation".

Elicit responses as to the various reasons why people meditate.

- Describe, in general, the role of meditation in Buddhism (see "Meditation" or Mental Culture: Bhāvanā — appendix H.9 for each teacher reference).
- Describe, in particular the Buddhist use of sound (mantra) and hand gestures (mudra) in meditation.
- Distribute hand gesture pictures (appendix H.10, H.11).
- As a class, summarize by
 - assessing the role of set movement, gesture and sound in rituals;
 - assessing the universality of meditation in religious and secular life.

RESOURCES:

1) Teacher References

- Evans, A; Moynes, R.E; and Martinello, Larry **What Man Believes: A Study of the World's Faiths** McGraw - Hill Ryerson.: Toronto, 1973

2) Materials

- "Meditation" or Mental Culture: Bhavana - appendix H.9
- Mudra Positions - appendix H.10
- The Teaching Buddha - appendix H.11

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: The student will be able to:

2.1 recognize the presence of ritual in various religious traditions by identifying the practice of at least two religious rituals;

2.2 analyze the religious rituals selected by identifying the significance for the individual and community of each ritual.

ACTIVITY:

N° 4 INITIATION

- Define the term: Initiation and Baptism.
- Have the students cite examples of initiation rites which they may have experienced in joining a club.
- Discuss why some Christian churches have infant baptism while other churches have adult baptism.
- Ask the students to explain why some churches have "confirmation".
- Have students explain the various practices of "confirmation".
- Identify the various symbols i.e. laying on of hands.
- Discuss the following questions:
 - What is the participant confirming?
 - Are adult baptism and confirmation basically the same?
 - What effects do initiation rites have on the participant and members of a church or club?

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: The student will be able to:

2.1 recognize the presence of ritual in various religious traditions by identifying the practice of at least two religious rituals;

2.2 analyze the religious rituals selected by identifying the significance for the individual and community of each ritual.

ACTIVITY:

N° 5 PILGRIMAGE

- Distribute copies of the National Geographic article: *Pilgrimage to Mecca*.
- Review the basic vocabulary of the article and of the Islamic religion.
- Have students answer the following questions in writing.
 - What are the historical roots of the Pilgrimage?
 - What is the basic route of the pilgrim?
 - What does the pilgrim do at each stop?
 - What are some of the restrictions which the pilgrim is obliged to follow?
- Summarize by asking what aspects of the pilgrimage are ritualistic.
- As a class, discuss the benefits of the pilgrimage for the person as well as for the Islamic religion.
- As a possible assignment, have the students research pilgrimages in other religious traditions.

RESOURCES:

1) Teacher References

2) Materials

- "Pilgrimage to Mecca" **National Geographic** National Geographic Society: Washington, D.C., Vol. 154 No. 5, November, 1978, pp. 581-607.

3) A.V. Resources

REMARKS:

- As an extension activity, have the students read excerpts from Geoffrey Chaucer's **Canterbury Tales**.

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: The student will be able to:

2.1 recognize the presence of ritual in various religious traditions by identifying the practice of at least two religious rituals;

2.2 analyze the religious rituals selected by identifying the significance for the individual and community of each ritual.

ACTIVITY:

N° 6 FILM — THE GREAT SPIRIT

- Show the film: *The Great Spirit*.
- Have students identify, from the film, various rituals and ceremonies of Canada's native peoples.
- Have students identify the symbols associated with the rituals and ceremonies.
- Discuss the significance for the native people of the rituals.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

- Film: **The Great Spirit** CBC colour 27:50
(available from NFB).

REMARKS:

- *The Great Spirit, a Man Alive production, is a film which presents a rare glimpse of Canada's native people's sacred places, rituals and ceremonies. The film examines, also, the significance of rituals for the native people.*
- *Various communities of faith (i.e. churches, mosques, synagogues) have films available about their rituals.*

LEVEL: _____ **3** _____

MODULE: _____ **2** _____

INTERMEDIATE OBJECTIVE: 2.3 The student will be able to recognize how the original focus of a ritual may change by identifying the transformation of at least one religious or secular ritual.

ACTIVITY:

N° 1 HALLOWE'EN

- Distribute copies of "Where Came A Witch and Pumpkin" (see appendix H.12).
- Have students discuss the reasons for the transformation of some of the rituals associated with Hallowe'en.
- Brainstorm other celebrations which have changed their focus (see remarks).
- Divide class into small groups or have students individually research one of the rituals which has shifted its focus. The following is a possible outline for the assignment:
 - Original practice of the ritual.
 - The intended purpose of the ritual.
 - The present practice and purpose of the ritual.
 - Possible explanation for the change of focus.
- Select one assignment per ritual and read to the class.

RESOURCES:

1) Teacher References

2) Materials

— "Where Came A Witch and Pumpkin" - appendix H.12

3) A.V. Resources

REMARKS:

- *The following are possible celebrations to be researched which illustrate a shift in focus: Mardi Gras; Roman God Mithras (birth: Dec. 25th); St. Jean-Baptiste (from religious to political celebration); Thanksgiving; St. Patrick's Day; Christmas; etc.*
- *This lesson could be taught the day of one of the celebrations being examined.*

LEVEL: _____ **3** _____

MODULE: _____ **2** _____

INTERMEDIATE OBJECTIVE: 3.1 The student will be able to recognize rites of passage by identifying rites which relate to various transition points in the life cycle.

ACTIVITY:

Nº 1 THE LIFE CYCLE

- **Distribute copies of Family Life Pattern (see appendix H.13).**
- **Ask the following questions:**
 - Where are you, your siblings, your parents, your grandparents, on this line?
 - What celebrations take place at various points? Identify and describe them.
 - What aspects of ritual do they contain?
- **Define, or have students define, rites of passage.**
- **Working in pairs, have the students list the privileges and corresponding responsibilities after each of the rituals associated with growing up.**

RESOURCES:

1) Teacher References

2) Materials

— Family Life Pattern - appendix H.13

3) A.V. Resources

REMARKS:

LEVEL: _____ **3** _____

MODULE: _____ **2** _____

INTERMEDIATE OBJECTIVE: 3.1 The student will be able to recognize
rites of passage by identifying rites which relate to various transition points in
the life cycle.

ACTIVITY:

N° 2 THE HINDU LIFE CYCLE

- Present the rituals of the Hindu life cycle (see appendix H.14).
- Have students compare this rite of passage to the ones discussed in previous lessons.
- Assign the following questions as a summary of the unit:
 - What is a rite?
 - What are the rites of passage in our society?
 - Name a rite of passage from two other societies.
 - Name as many reasons as you can for the practice of passage rites.

RESOURCES:

1) Teacher References

2) Materials

— Hindu Rituals - appendix H.14

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 3.2 The student will be able to analyze
at least two "coming of age" rites from different religious traditions by
comparing the practice and significance of each.

ACTIVITY:

Nº 1 RITES OF PASSAGE

● **Ask the following questions:**

- What secular rituals mark the passage to adulthood in our culture (first car, job, voting, graduation, marriage)? How do you know when you are grown up?
- At what point do your parents treat you as an adult?
- Why has North American culture adopted a long transition period from childhood to adulthood.

● **Show the film: *Our Totem is the Raven*.**

● **Ask the questions:**

- What examples of ritual action did the boy enact?
- How did the boy feel this rite was significant?
- Are there any parallel rituals in modern North American culture?

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

— Film: **Our Totem is the Raven** Holt, Rinehart, and Winston, colour.

REMARKS:

— See Frazer's **The Golden Bough** pp. 802 — 812 for further understanding of "primitive" coming of age ritual and totemism.

LEVEL: _____ **3** _____

MODULE: _____ **2** _____

INTERMEDIATE OBJECTIVE: 3.2 The student will be able to analyze
at least two "coming of age" rites from different religious traditions by
comparing the practice and significance of each.

TEACHING STRATEGY:

Nº 2 BAR MITZVAH

- **Distribute *A Bar-Mitzvah Story* (see appendix H.15) and have students read it.**
- **Initiate a discussion by asking the following questions:**
 - What does Bar-Mitzvah mean?
 - What are some of the responsibilities in which Joel will now be required to partake?
 - How do you think Joel felt during the service? Why?
- **Have the students look up the biblical passages cited in the appendix. Discuss how they relate to the responsibility of being a Jewish person today.**
- **As an extension activity, have the students compare the Bar-Mitzvah rite with the Confirmation rite in Christianity and the Sacred Thread Ceremony in Hinduism, and to note what these rituals have in common and how they differ.**

RESOURCES:

- 1) Teacher References
- 2) Materials
 - A Bar-Mitzvah Story - appendix H.15
- 3) A.V. Resources

REMARKS:

- *Bar-Mitzvah is a religious legal term which designates a coming of age. The synagogue honours extended to a Bar-Mitzvah form part of the regular service and are no different from those which may be extended to any adult Jewish person on any other occasion. Bar-Mitzvah should not be seen as a mystical ritual confirmation which somehow confers "Jewishness" upon the child.*
- *The rites and customs associated with Bar-Mitzvah differ from community to community. They range from the honour of an Aliyah to the conducting of a part or even of the whole religious service. Some young men even deliver a learned address on some biblical or talmudic theme. Much depends upon the standards of the community as well as the educational background of the young man. The nature and extent of the festivities which accompany the Bar-Mitzvah are also a matter of local custom and reflect the personal taste and/or means of the family. The celebrations may range from simple refreshments after the synagogue service to a grandiose feast.*
- *Because women do not participate in the conduct of synagogue services, no formal traditional ceremony has ever developed to mark the time when a girl becomes Bar-Mitzvah. In recent times, however, some families and synagogues try to celebrate in some way this religious turning point in the life of a young lady (usually at the age of twelve).*

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 3.3 The student will be able to analyze
one other rite of passage from at least two different religious traditions
by comparing the practice and significance of each.

TEACHING STRATEGY:

Nº 1 WEDDING RITES

- Distribute and have students read: HINDU WEDDING CEREMONY and JEWISH WEDDING CEREMONY (see appendix H.16 and H.17).
- Have the students answer the following:
 - What feeling is being expressed in both ceremonies?
 - What are the similarities and differences between the two?
 - What do these tell us about the similarities and differences of the two cultures?
 - If you have attended a Christian wedding, what similarities or differences do you see when compared with a Hindu or Jewish wedding?
- Have students, in groups of 4 or 5, devise a wedding ceremony which would have meaning for them.
- Have students act out their ceremony for the class. The other members of the class are to rate these in terms of their ability to express the meaning behind them.

RESOURCES:

1) Teacher References

- Siegel, R; Strassfeld, M. and Strassfeld, M. **The First Jewish Catalog**
The Jewish Publication Society of America: Philadelphia, Penn., 1973,
pp. 158-166.

2) Materials

- Hindu Wedding Ceremony - appendix H.16
- Jewish Wedding Ceremony - appendix H.17

3) A.V. Resources

REMARKS:

- *In the wedding ceremony the students create, it would be interesting to note whether a religious meaning was included or not and why the students did or did not consider the religious aspect important.*

LEVEL: _____ 3 _____

MODULE: _____ 2 _____

INTERMEDIATE OBJECTIVE: 3.3 The student will be able to analyze
one other rite of passage from at least two different religious traditions
by comparing the practice and significance of each.

ACTIVITY:

N° 2 DEATH RITES OF PASSAGE

- Distribute copies of the following funeral rituals:
Copper Eskimos (see appendix H.18);
The Annang Tribe (see appendix H.19); and
Japan (see appendix H.20).
- Have the students identify the practice of 3 funeral rites by filling out the chart: Comparison of Death Rites of Passage (see appendix H.21).
- As possible discussion questions ask the following:
 - To what extent do funeral rites depend on cultural patterns and religious beliefs?
 - How do funeral practices differ from culture to culture?
 - How are funeral practices similar from culture to culture?
 - Are death rites for the benefit of the deceased, the participants, or both?
- As an extension activity, have students examine the symbolic differences of cremation and burial.

RESOURCES:

1) Teacher References

- Habenstein, R.W. and Maers, W.M. *Funeral Customs The World Over*
Bulfin Printers: Milwaukee, Wis., 1963.

2) Materials

- Copper Eskimos - appendix H.18
- The Annang Tribe - appendix H.19
- Japan - appendix H.20
- Comparison of Death Rites of Passage - appendix H.21

3) A.V. Resources

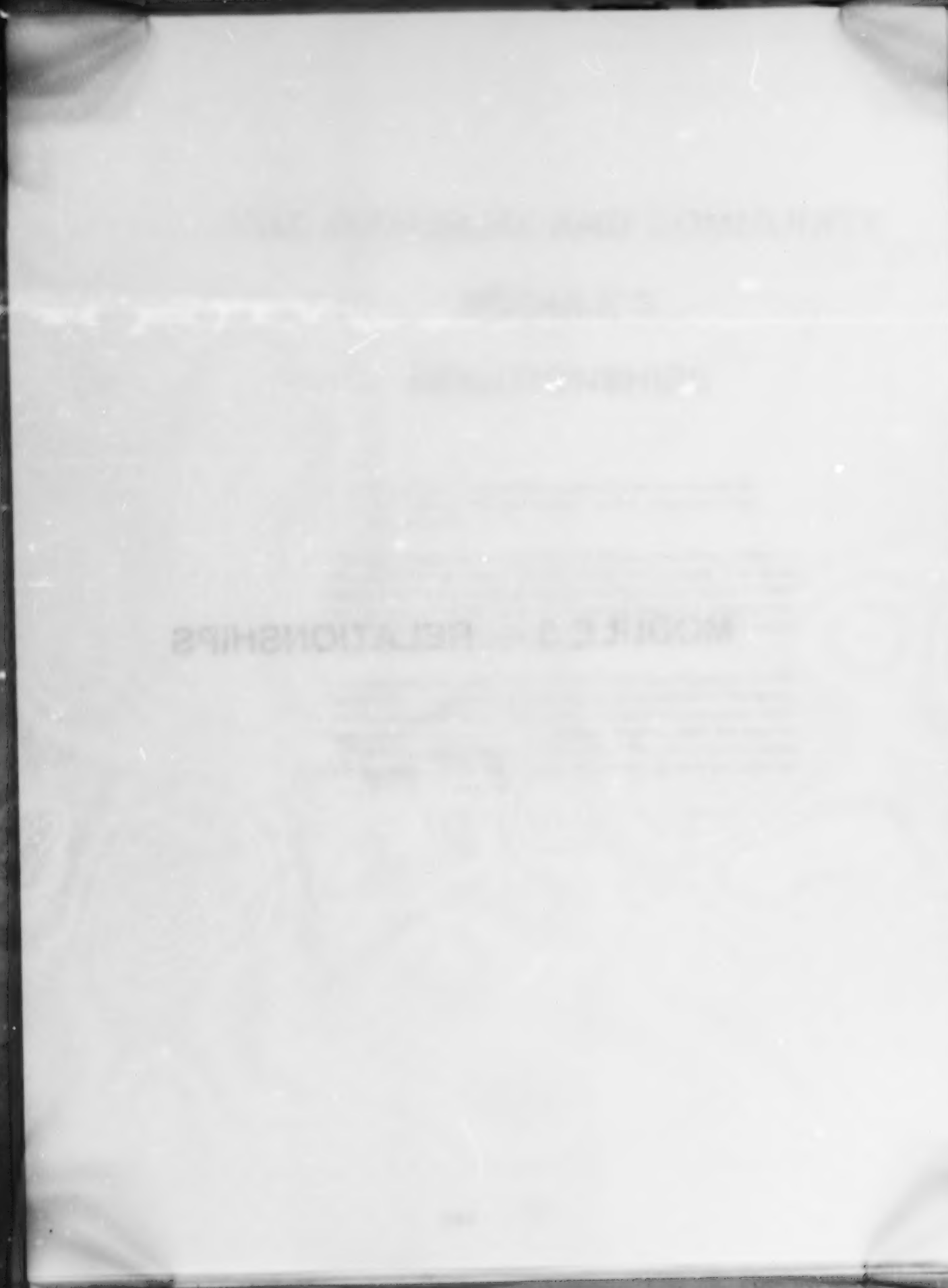
REMARKS:

THE INDIVIDUAL AND COMMUNITY

MODULE 3

RELATIONSHIPS

MODULE 3 — RELATIONSHIPS



THE INDIVIDUAL AND COMMUNITY

MODULE 3

RELATIONSHIPS

The student will be able to develop an awareness of the role of the individual within interpersonal relationships.

The third module of the Secondary 3 programme concentrates on the students' awareness of their social environment. The focus complements the study of identity and behaviour found in Secondary 1 and 2 of the Moral and Religious Education programme. This study of relationships provides the basis for further exploration of society in subsequent years.

Underlying the intent of the module is the deep regard for human worth. The module explores the nature of interaction in the family, in friendships, in sexual relationships. Since conflict is an inevitable aspect of involvement in relationships, practice skills are emphasized in the unit on coping with conflict. The module culminates by focusing upon the detrimental effects of prejudice on individual and community relations.

THE INDIVIDUAL AND COMMUNITY

CHAPTER 1

RELATIONSHIPS

The individual and the community are two concepts which are often used interchangeably. In fact, they are two sides of the same coin. The individual is the person who lives in the community, and the community is the group of individuals who live together. The relationship between the individual and the community is a complex one, and it is one that has been the subject of much study and debate. In this chapter, we will explore the relationship between the individual and the community, and we will discuss the ways in which the individual can contribute to the community and the ways in which the community can support the individual.

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to know the various functions of the family by describing how basic physiological and psychological needs of members of the family are fulfilled.

ACTIVITY:

N° 1 A FAMILY IS.....

- Read to the class several descriptions or statements about the family (see appendix J.1).
- Have the students prepare their own description of what a family is by responding to the following:
 - the type of fun activities in which a family must engage.
 - the type of "not-so-fun" activities in which a family must engage.
 - the aspect(s) which they would miss if separated from their family for a period of time.
 - A family is.... (complete the definition in one sentence).
- Divide the class into groups and have the students exchange their responses.
- Conclude by allowing each student read out his/her response to "A family is....".

RESOURCES:

1) Teacher References

- Cowan, B., **A Family Is....** Copp Clark Pitman: Toronto, Ont., 1979

2) Materials

- A Family Is.... - appendix J.1

3) A.V. Resources

REMARKS:

- *The following are examples of what a family is:*

- "a group of people of assorted sizes plus a dog who was such a cute little pup and only cost \$5.00, but is now the size of a St. Bernard and costs \$5.00 a day to feed."
- "people who pull together when there is a family crisis...." pp. 3 Cowan, B., **"A Family Is...."**

- *This activity could also be used as a recapitulation of the unit.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to know the various functions of the family by describing how basic physiological and psychological needs of members of the family are fulfilled.

ACTIVITY:

N° 2 FUNCTIONS OF THE FAMILY

- Have the students differentiate between "needs" and "wants".
- Have the students differentiate between "physiological" and "psychological".
- Brainstorm the various needs with which each individual is confronted and place on chalkboard.
- Distribute the chart "Needs" (see appendix J.2) and have students copy the needs listed on the chalkboard into the first column.
- Divide the class into small groups and have each group determine how the needs are met within the family, and whether they are physiological or psychological needs.
- Have each group rank order the list of needs from the most important to the least important.
- Have each group report its findings to the class so that a composite list may be developed.
- As an additional assignment, have the students write a paragraph on how the family needs would be met in the year 2001.

RESOURCES:

1) Teacher References

2) Materials

— "Needs" - appendix J.2

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to analyze
at least two relational bonds between family members by identifying the
variety of ways love is expressed.

ACTIVITY:

N° 1 RELATIONSHIP OBSERVATION

- Have students observe children and adults in as many situations as possible, e.g. home, T.V. shows, shopping centers.
- Have students record the "message" they see and hear parents giving children; siblings giving each other; parents giving each other; and children giving to their parents about their relationship.
- For each situation have the students record the following:
 - the types of facial expressions used to convey a message
 - the tone of voice and the message conveyed with the tone
 - body movements which convey certain feelings
 - the frequency of certain types of communication, e.g. humour, reprimands, questions, silence.
- **NOTE:** The first three steps should be done as a homework assignment.
- Divide the class into pairs and have the students role play one of the situations that they recorded.
- Have the students volunteer to express what they saw being communicated about the relationship.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to analyze
at least two relational bonds between family members by identifying the variety
of ways love is expressed.

ACTIVITY:

N° 2 SIBLING RELATIONSHIPS

- Distribute copies of "Is Birth Order Important?" (see appendix J.3), and have students write a paragraph explaining why they agree with one of the nine opinions.
- Take a poll to survey the responses of the students.
- Choose one student for each of the nine opinions outlined in the reading and set up a panel discussion. Allow the student 2 minutes each to offer their reasons. Then allow each student to address one question to another student on the panel.
- After the panel discussion take another poll to see if opinions have changed.
- As a class, discuss the following statements:
 - Sibling rivalry is a healthy expression of growing up.
 - I'm not my brother's (and/or sister's) keeper.
 - I can do anything I want to my sibling because (s) he must love me.
 - The way I show (or tell) my brother and/or sister I care for him/her is...

RESOURCES:

- 1) Teacher References
- 2) Materials
 - "Is Birth Order Important?" - appendix J.3
- 3) A.V. Resources

REMARKS:

- *As an alternative activity, have students develop a collage which expresses the way love is expressed in the family.*
- *The only child can speculate how he/she would relate if he/she had a brother or sister.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to analyze
at least two relational bonds between family members by identifying the variety
of ways love is expressed.

ACTIVITY:

N° 3 FAMILY SIMULATION

- Divide the class into groups of four. (Also, create one group of three and another of five).
- Assign one of the following codes — "F", "M", "S", or "D" to each person in the group. (For a realistic simulation some groups may have more than one "S" or "D" and a group may have a "F" without a "M" or vice versa).
- After the codes have been assigned, announce the meaning of the codes. "F" = father; "M" = mother; "S" = son; "D" = daughter. It is alright for girls to be "F" or "S" codes and for the boys to have "D" or "M" codes.
- Direct each family group to role play a family situation (see appendix J.4 for suggested situations). The groups are to role play at the same time.
- Discuss the following after the role playing is finished:
 - Were any insights gained through this simulation?
 - For those who played parental roles, what pressure did you feel from your position? From the other parent? From the children?
 - Was the simulation a realistic assessment of family communication? If so, how? If not, why not?

RESOURCES:

1) Teacher References

2) Materials

— "Family Simulations" - appendix J.4

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to analyze
at least two relational bonds between family members by identifying the variety
of ways love is expressed.

ACTIVITY:

N° 4 DIAGRAMING FAMILY RELATIONSHIPS

- Distribute to each student blank sheets of 21.5cm x 28cm. paper on which a diagram of his/her family relationships will be placed.
- Have students draw different size circles to represent various individuals in the family as they would sit at the dinner table at a festive occasion. Larger circles should be made for those who seem more important and closer to the student. Each student should include himself/herself as a circle. (Additional circles may be added if there are other individuals who may be considered part of the family e.g., relative, close friend, boarder.)
- Have students name each circle.
- Have students draw arrows to represent the expression of affection and caring between family members. A word or phrase should be written on each arrow to represent how affection is expressed e.g., gifts, teasing, helping with homework.
- Have students draw broken lines (---) to connect themselves to someone else with whom they identify.
- Have students write three words that describe the person beside each circle. Place an "X" in front of the word on the diagram that the student feels will describe him/her in 10 years.
- After diagrams have been completed, have the students share their diagram with one other person. (Note: Allow the student the opportunity to pass.)
- Assign the following question to the students as an assignment to be handed in to the teacher with the diagram.
 - What do you like most about being part of your family?

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to analyze
at least two relational bonds between family members by identifying the variety
of ways love is expressed.

ACTIVITY:

Nº 5 PARENTAL RELATIONSHIPS

- Read the excerpt "On Marriage" (see appendix J.5) to the class.
- Distribute copies of the excerpt to the students.
- Divide class into small groups to discuss the following:
 - What does the author mean by:
 - a) "let there be spaces in your togetherness"
 - b) "love one another, but make not a bond"
 - c) "give your hearts, but not into each others keeping"
 - Is the author proposing an ideal type of marriage?
 - What are some ways parents express love to each other?
- Conclude by having a general discussion on what constitutes a successful marriage.

RESOURCES:

1) Teacher References

2) Materials

— "On Marriage" - appendix J.5

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to recognize ways people prepare for parenthood by outlining the function of reproduction and the responsibilities of parenting.

ACTIVITY:

N° 1 SURVEY OF PARENTS

- As a class, prepare a questionnaire to survey parents and prospective parents for their reasons for having children. A list of about 10 questions should be devised by the students.
- Using this survey, have each student interview three parents (their own parents being one of three) and three prospective parents (neighbours, teachers, a person on the street).
- Tabulate the results, as a class, by placing the various responses on the chalkboard for each question.
- Ask the following questions for discussion starters.
 - What reasons for having children were most frequent?
 - Why were these reasons so common?
 - What can be concluded by this survey?
 - Would this be your reason for having children when you are married?
- As a possible extension activity, as a class prepare a list of factors to be considered before having children (e.g. suitable partner, education, financial stability, vocational choices). Have class justify why each factor is important to consider.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to recognize ways people prepare for parenthood by outlining the function of reproduction and the responsibilities of parenting. _____

ACTIVITY:

Nº 2 "LIFE BEFORE BIRTH"

- Show the Time/Life film or filmstrip entitled "Life Before Birth".
- Define the following terms: intercourse, fertilization, conception, zygote, embryo, foetus.
- Outline the basic development of the child from the time of conception to birth.
- Discuss the following questions:
 - What responsibilities do parents have before the birth of a child with respect to nutrition, exercise, medical check-up, caring, the use of drugs? Why?
 - What responsibilities do parents have after the birth of a child with respect to nutrition, exercise, medical check-up, love and caring? Why?
- As a possible assignment, have students develop a chart which sets out the development of the embryo/foetus from conception to birth.

Time	Approximate size	Physical characteristics of the embryo/foetus	Physical changes in the mother

RESOURCES:

1) Teacher References

- Katchedourian, Herant A. and Lunde, Donald T. **Fundamentals of Human Sexuality** Holt, Rinehart and Winston: New York, N.Y., 1975.

2) Materials

3) A.V. Resources

- Film or Filmstrip: **Life Before Birth**
colour, Time/Life Production 1972

REMARKS:

- *If the Time/Life film cannot be obtained, this activity may easily be accomplished by using pictures from a basic text on human development.*

LEVEL: _____ 3

MODULE: _____ 3

INTERMEDIATE OBJECTIVE: 2.1 The student will be able to understand
the role of companionship by distinguishing between acquaintances and
various kinds of friends.

ACTIVITY:

N° 1 WHAT'S A FRIEND?

- Distribute the moral dilemma "What's a Friend?" (see appendix J.6) and as a class answer the questions at the end.
- Have students role play question #2 at end of dilemma.
- Distribute a copy of the worksheet: "Levels of Friendship" (see appendix J.7) to each student.
- As a class, discuss the characteristics of the various levels of friendship and offer illustrations of each level.
- As a possible assignment, have the students list the "pros" and "cons" of being a hermit or recluse.

RESOURCES:**1) Teacher References****2) Materials**

- What's a Friend - appendix J.6
- Levels of Friendship (worksheet) - appendix J.7

3) A.V. Resources**REMARKS:**

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to understand the development of friendships by describing behaviours which aid in the growth of friendships.

ACTIVITY:

N° 1 WHAT DO I LOOK FOR IN A FRIEND

- Distribute a copy of "What do I look for in a Friend?" (see appendix J.8) to the students and have them complete it.
- As a class develop a list, based on the handout, of items which draw people together as friends.
- Discuss the following two questions.
 - What are some of the benefits of having friends who are similar to you?
 - What are some of the benefits of having friends who are much different from you?
- Conclude with the students personally reflecting on their role as a friend by having the students evaluate themselves as a friend based on the handout "What do my friends see in me?" (see appendix J.9).

RESOURCES:

1) Teacher References

2) Materials

- "What do I look for in a friend?" - appendix J.8
- "What do my friends see in me?" - appendix J.9

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to understand
the development of friendships by describing behaviours which aid in the
growth of friendships.

ACTIVITY:

N° 2 NEW FRIENDS

- Distribute copies of "The New Kid" by Murray Heyert (see appendix J.10).
- Divide the class into small groups to discuss the following:
 - Give two or three words to describe each of the characters.
 - Why was the 'new kid' originally invited to play?
 - Why did the author not give 'the new kid' a name?
 - Why did Marty react the way he did when the 'new kid' missed the ball?
 - How do you think the 'new kid' felt when on the curb before he was asked to play; when the teams were being made; when he missed the ball; the next morning on the way to school?
 - If there is a moral to the story, what would it be?
- As a class discuss the following:
 - What are some ways to meet others when you are new to a community?
 - Why do people form cliques?
- If any students have been in a "new" situation (camp, school, summer vacation, etc.) have the students recount their experiences.
- As a possible assignment, have the students write about how they met their most recent friend and how the relationship grew into a friendship.

RESOURCES:

- 1) Teacher References
- 2) Materials
 - "The New Kid" - appendix J.10
- 3) A.V. Resources

REMARKS:

- *As the story "The New Kid" is very lengthy, it is advisable to distribute the reading as a homework assignment the night before the activity.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to understand
the development of friendships by describing behaviours which aid in the
growth of friendships.

ACTIVITY:

N° 3 ROLE PLAYING

- Using overhead transparencies read through "A Discussion Project in Human Relations" by Wm. V. Pietsch (see appendix J.11) as a basis for discussion on the theme of "how to make friends".
- Ask for volunteers to role play situations which depict how they might enhance (or hinder) relationships.
- Discuss the role plays by identifying and discussing the incidents which enhanced (hindered) the relationships.
- Distribute copies of "Relating to others" (see appendix J.12) and have students complete the copies privately.

RESOURCES:

1) Teacher References

2) Materials

- "A Discussion Project in Human Relations" - appendix J.11
- "Relating to Others" - appendix J.12

3) A.V. Resources

REMARKS:

- *The exercise "Relating to Others" should be done privately and personally. The intent is to allow opportunity for the students to reflect on their personal relationships. This exercise should **not** be handed in for marks.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 2.3 The student will be able to recognize
the characteristics of friendships by identifying what constitutes a close
friendship.

ACTIVITY:

N° 1 FRIENDSHIP IS...

- Distribute copies of "Friendship is ..." (see appendix J.13).
- Have the students list in order of importance to them — the five qualities in close friends they consider to be most critical.
- On the reverse side of the paper have the students explain why each of their listed qualities is important to close friendship.
- Divide the class into groups of three or four and have them agree on five of the most important qualities for close friendship. Then have them select the one most important quality and state why it carries such importance.
- Have the students report back to class.
- Determine if there is a class consensus.
- As a possible assignment have the students write a few paragraphs responding to Henry Adam's statement: "One Friend in a lifetime is much; two are many; three are hardly possible."

RESOURCES:

1) Teacher References

2) Materials

— Friendship is... - appendix J.13

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 2.3 The student will be able to recognize the characteristics of friendships by identifying what constitutes a close friendship.

ACTIVITY:

N° 2 VIDEO-TAPE

- Show "A Little Help from My Friends" from the "On the Level" series (see appendix J.14 for program summary and teaching guide).
- Divide class into discussion groups and have them discuss the video as per questions in teaching guide.
- Conclude by having the students survey people of different ages about the qualities of a close friend. Use a chart to record responses.

e.g.

QUESTION: WHAT THREE QUALITIES ARE MOST IMPORTANT TO YOU IN A CLOSE FRIEND.					
AGE RESPONSE	6-11 years	12-17 years	18-25 years	26-50 years	50+ years
	1)	1)	1)	1)	1)
	a	a	a	a	a
	b	b	b	b	b
	c	c	c	c	c
	2)	2)	2)	2)	2)
	a	a	a	a	a
	b	b	b	b	b
	c	c	c	c	c

RESOURCES:

1) Teacher References

2) Materials

— A Little Help from my Friends - appendix J.14

3) A.V. Resources

— Video tape: **A Little Help from my Friends** from On the Level series.
15 min.

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 2.3 The student will be able to recognize
the characteristics of friendships by identifying what constitutes a close
friendship.

TEACHING STRATEGY:

Nº 3 BEST FRIENDS

- Have the students design a collage or slide-tape presentation which expresses their view of friendship.
- In small groups, have the students share their collages and explain the qualities of friendship they have illustrated.
- Have the students individually list their best friends in order of preference. Next to each name have the students write down the main activities and amount of time per week they spend with each friend. Have the students also place the characteristic they like most about each person.
- Recapitulate by discussing as a class the following questions:
 - What are some of the characteristics of best friends?
 - Are the characteristics you have chosen reflected in your collage?
 - Is time spent with a person the criteria for determining your best friend?
 - Does the amount of time spent with your best friends decrease as you move down the list?
- As an assignment, have the students comment on the meaning of Henry Adams' statement:

"One friend in a lifetime is much; two
are many; three are hardly possible."

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- As possible background music for a slide-tape production, use **You've Got a Friend** by Carole King (from the album **Tapestry**, Columbia Records).

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 3.1 The student will be able to discuss the meaning of love by differentiating between infatuation, romantic love and conjugal love.

ACTIVITY:

Nº 1 LOVE

- As an assignment, have students collect songs, stories, pictures, etc. which attempt to offer a description of "love". Students should write an essay on how the medium chosen is describing "love".
- Select a few of the descriptions from a variety of media and present them to the class.
- With the use of dictionaries, have students define the following terms: romance, affection, companionship, infatuation, respect, trust, conjugal love.
- Have the students attempt to formulate a definition of "love" which is acceptable to the majority of the class.
- As a written assignment, have the students write a paragraph reacting to the following statements:
 - love is largely a physical attraction.
 - love happens at first sight.
 - for each person there is only one possible love and that person must search for it.
 - if you are in love, nothing else matters.
 - absence makes the heart grow fonder.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- As an alternative exercise, have students compare three T.V. shows which illustrate differing views of love (e.g. Dallas, Love Boat, The Waltons).

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 3.1 The student will be able to discuss the meaning of love by differentiating between infatuation, romantic love and conjugal love.

ACTIVITY:

Nº 2 LOVE IS...

- Distribute copies of "Love is..." based on I Corinthians 13. (see appendix J.15)
- Identify the various qualities of love as expressed in this writing.
- Discuss whether or not the I Corinthians 13 description of "love" is realistic.
- Have the students spend time filling out the bottom of the handout. (This part of the activity is designed for personal reflection.)
- As an extension exercise, have students fill out "A QUESTIONNAIRE ON LOVE" (see appendix J.16). Have students, in a class discussion, offer reasons for their responses to each of the statements in the questionnaire.

RESOURCES:

1) Teacher References

2) Materials

- "Love is..." - appendix J.15
- "A Questionnaire On Love" - appendix J.16

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 3.2 The student will be able to evaluate the role of commitment and responsibility by comparing at least two levels of sexual relationships.

ACTIVITY:

N° 1 MARRIAGE VOWS

- In small groups, have students decide upon the essential elements which should be found in all marriage ceremonies.
- Read through a copy of a Christian marriage ceremony. (see appendix J.17).
- Have the students answer the following questions.
 - What are the reasons for matrimony as stated by the minister in the opening remarks?
 - What does the ceremony state about love?
 - What are the obligations which the man and woman profess to each other?
 - What do the rings symbolize?
 - What does the service say about sex?
- Have students compare their list to the Christian marriage ceremony as well as to ceremonies from other traditions
 - e.g. — Hindu Ceremony (see appendix H.16)
 - Jewish Ceremony (see appendix H.17)
 - Civil Ceremony
- As an extension activity divide the class into groups of three to four students and have each group examine marriage relationships in terms of the following:
 - type of commitment of both parents — emotional, social, intellectual, spiritual and physical;
 - the kind of responsibility of both parents associated with the type of commitments.

RESOURCES:

1) Teacher References

2) Materials

- Solemnization of Matrimony - appendix J.17
- Hindu Ceremony - appendix H.16
- Jewish Ceremony - appendix H.17

3) A.V. Resources

REMARKS:

- *The marriage rite from the United Church service is included in appendix J.17. Equivalent materials from the services of other Protestant denominations would be equally appropriate.*
- *A teacher may wish to introduce the topic of contraception in this unit in association with physical forms of responsibility.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 3.2 The student will be able to evaluate the role of commitment and responsibility by comparing at least two levels of sexual relationships.

ACTIVITY:

N° 2 SEXUAL RELATIONSHIPS

- **Brainstorm as a class the spectrum of sexual expression and define the various behaviours.**
- **Distribute the Sexual Relationships Chart (see appendix J.18) to each student.**
- **Have the students fill out the chart by proceeding as follows:**
 - 1) Students are to fill in the left side of the chart by placing the appropriate code (A.B.C.D.E.F.), which represents the level of relationships, beside the line which represents the limit of appropriate sexual expression.
 - 2) Students are to identify various responsibilities (if applicable) associated with the relationship in the second column.
 - 3) When the left half is complete, students are to complete the right side. Students are to decide the commitment they would like the other person, who is in relationship with them, to possess. (The students are to think "If this person kisses me, how should he or she feel about me?") Add the responsibilities the partner should also have.
- **To conclude the activity, discuss with the class the following:**
 - What are the responsibilities associated with the various levels of relationships?
 - Should there be a difference in the way persons express themselves sexually when they are married and when they are dating? Why?
- **As an extension activity, have the students rank order the ten most important aspects of a meaningful and caring relationship between two people. Compare the findings with Sol Gordon's "Top Ten" (see appendix J.19).**

RESOURCES:

1) Teacher References

2) Materials

— "Sexual Relationships Chart" - appendix J.18

— "Top Ten" - appendix J.19

3) A.V. Resources

REMARKS:

- *The Sexual Relationship Chart has been designed to help the students set standards for themselves concerning their sexual expression. The aim is to emphasize the commitment and responsibilities associated with sexual behaviour. The aim is **not** to discuss the "how to" of sexual expressions.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 3.3 The student will be able to evaluate various non-physical and physical types of sexual expression by identifying personal attitudes associated with expressions of affection.

ACTIVITY:

N° 1 EXPRESSIONS OF AFFECTION

- Brainstorm the various ways we can communicate affection.
- Have the students relist these under the headings of physical expression; non-physical expression.
- Introduce various attitudes towards physical expression of affection, past and present, by the use of articles, magazine advertisements, etc.
 - e.g. — Trobisch, W., I married you
 - Time line concept showing a greater progression of affection and commitment.
- Distribute the two poems found in appendix J.20.
- Have the class rewrite Browning's Sonnet XLIII using contemporary language and illustrations.
- Discuss the relationship between love and affection.
- Elicit responses to the following:
 - Do women differ in attitudes and reactions towards affection from men?
 - How do people abuse the use of physical and non-physical expressions of affection?

RESOURCES:

1) Teacher References

- Trobish, W., *I married you* Harper & Row Publishers: New York, N.Y., 1971.

2) Materials

- "Sonnet XLIII" and "The Kiss" - appendix J.20

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 3.4 The student will be able to recognize the responsibility for personal health when involved in sexual relations by identifying the causes, symptoms and treatment of sexually transmitted diseases.

ACTIVITY:

N° 1 HOW MUCH DO YOU KNOW ABOUT SEXUALLY TRANSMITTED DISEASES?

- Distribute "How much do you know about Sexually Transmitted Diseases (STD)?" (see appendix J.21) to the students.
- Students are to answer the question sheet. — (All answers are correct except for the first question which is FALSE.)
- Respond to the exercise as a class examining each question. The students are to correct their own copies.
- Discuss with the class the following:
 - Why has S.T.D. spread to epidemic proportions?
 - What are the responsibilities to oneself of one who contracts S.T.D.?
 - What are the responsibilities of an infected person to others?

RESOURCES:

1) Teacher References

2) Materials

- "How much do you know about Sexually Transmitted Diseases (STD)?" - appendix J.21.

3) A.V. Resources

REMARKS:

- *The S.T.D. exercise has been designed so that the student will have a reference paper to keep if he/she wishes information about S.T.D.*
- *The exercise should not be used for marks.*

LEVEL: _____ 3

MODULE: _____ 3

INTERMEDIATE OBJECTIVE: 3.4 The student will be able to recognize the responsibility for personal health when involved in sexual relations by identifying the causes, symptoms and treatment of sexually transmitted diseases.

ACTIVITY:

Nº 2 S.T.D.

- Define "Sexually Transmitted Diseases" and "Venereal Disease".
- By the use of film or lecture,
 - a) list the common forms of STD
 - b) the symptoms
 - c) diagnosis/treatment
 - d) the consequences if untreated/treated
 - e) how the diseases spread.
- Have the students role play how a person would tell his/her partner that he/she has a "STD".
- Provide information about where one may go for help/treatment - in the community.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- *For teacher use. S.T.D. information may be obtained from the following addresses:*

Health and Welfare Canada
Ottawa, Canada

The Canadian Red Cross Society
Youth Service, Québec Division
2170 Dorchester Blvd. West
Montréal, Qué.
H3H 1R6

Department of Community Resources
Ville Marie Social Service Centre
4515 St. Catherine St. West
Westmount, Qué.
H3Z 1R9
Tel.: 989-1781

Family Life Education Program
Jewish Family Services
5253 Decarie Blvd.
Montréal, Qué.
H3W 3C3
Tel.: 483-2850

LEVEL: _____ 3

MODULE: _____ 3

INTERMEDIATE OBJECTIVE: 4.1 The student will be able to recognize that conflict may occur in any social interaction by identifying at least three reasons for conflict.

ACTIVITY:

Nº 1 ONE WAY — TWO WAY COMMUNICATION

- Discuss a definition of communication.
- Ask for a volunteer who can give directions clearly and accurately to be "the sender".
- The sender should be sitting with his/her back to the students. The sender will try to describe a diagram (see appendix J.22) so clearly and precisely that each can make one exactly like it on a 21,5cm x 28,0cm paper.
- Students are to follow the sender's directions without asking questions. Note the time when the sender begins.
- When the sender has finished, record how long it took to relay the diagram. Then find out how many students think they have drawn the diagram correctly. Record the responses.
- Ask the students to describe how they felt during the demonstration and how they think the sender felt. Have the sender do the same.
- To demonstrate two-way communication, give the sender a second diagram (see appendix J.23) and have him face the class. However, this time the receivers may ask questions.
- Record the time and accuracy of drawings.
- To conclude, discuss the following:
 - Which of the two forms of communication is the most effective? Why?
 - What conclusion may be drawn from the exercise?
 - How do the conclusions relate to interpersonal relationships?

RESOURCES:

- 1) Teacher References
- 2) Materials
 - Diagrams - appendices J.22 and J.23
- 3) A.V. Resources

REMARKS:

- *The following results have generally been found:*
 - Two-way communication takes much longer.
 - Two-way communication results in greater accuracy in the students' drawings.
 - In one-way communication, the sender feels relatively confident; while in two-way, the sender feels frustrated or angry.
 - In one-way communication, the receiver generally feels uncertain and frustrated; while in two-way, the receiver feels at ease.

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 4.1 The student will be able to recognize
that conflict may occur in any social interaction by identifying at least three
reasons for conflict.

ACTIVITY:

Nº 2 ACTIVE LISTENING

- Divide class into triads.
- Each triad is to discuss a controversial issue (e.g. the use of nuclear arms or energy; separatism) adhering to the following procedures:
 - each time a person wishes to speak, that person must repeat in his/her words what was said by the person who just spoke (paraphrasing).
 - once the paraphrasing has been verified as correct by the speaker of the original statement, a new statement may be made.
 - if the paraphrasing has been deemed incorrect by the speaker of the statement, the person who is paraphrasing must try again to offer a correct interpretation of the statement before making his/her statement.
 - for each succeeding person who wishes to speak, he/she, too, must paraphrase the preceding statement.
- Conclude, by discussing the following questions:
 - Why was it difficult to carry on a conversation?
 - What was the point of the exercise?
 - How does this exercise illustrate a possible reason for conflict in interpersonal relationships?

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- *This exercise of paraphrasing and active listening accentuates the extent to which we fail to understand others. People typically lose track of what the other person is saying as their own thoughts move ahead. It does, however, become obvious that to paraphrase every statement is impractical. The aim of this exercise is to be continuously concerned about how accurate we are when in dialogue.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 4.1 The student will be able to recognize that conflict may occur in any social interaction by identifying at least three reasons for conflict.

ACTIVITY:

N° 3 ROLE — PLAYING

- **Present to the class four very different conflict situations (see appendix J.24 for suggestions).**
- **Initiate class discussion on these four situations.**
 - What do these situations all have in common?
 - Are they typical of problems in our world?
 - In what types of situations do people face conflict?
 - What is at the root of each of these conflicts?
 - How can we define conflict?
- **Follow the discussion by role-playing these situations.**
- **Ask for volunteers to act the parts of the twins and a parent. Have students act out the scene immediately. Do not allow the role-playing to continue for more than a few minutes.**
- **Initiate discussion by asking:**
 - What caused this conflict?
 - Was it resolved at the end of the role-playing?
 - Could there have been better or different resolutions?
 - Are jealousy and envy typical causes of conflict?
 - Give some examples of other conflicts that might arise from jealousy or envy.
- **Repeat this format with the three remaining situations.**

RESOURCES:

- 1) Teacher References
- 2) Materials
 - Role-playing situations - appendix J.24
- 3) A.V. Resources

REMARKS:

- *A lesson involving role-playing can also be conducted in this alternate manner.*

Divide class into groups of four or five.

Have each group devise a situation using one of the five reasons for conflict. e.g. poor communication skills, envy, jealousy...

Each group will then role-play the situation which it devised. It is recommended that each student have a role in the enactment.

After each presentation, ask the following:

- Identify the situation.
- Identify the conflict.
- Identify the solution, etc.

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 4.1 The student will be able to recognize that conflict may occur in any social interaction by identifying at least three reasons for conflict.

ACTIVITY:

Nº 4 CONFLICT IN THE NEWS

- Ask each student to bring to class one copy of a newspaper.
- Divide class into pairs.
- Instruct each pair to look for an article based on any current ongoing conflict situation.
- Have each pair
 - identify the conflict
 - outline the two sides
 - select opposite sides of the conflict. At this point, each student should be instructed to prepare an argument defending his/her point of view. (Research should be done if necessary.)
- A few partners should then volunteer to present their opposing views to each other. The presentation may be done in a formal or informal debate. The class, or another group, could act as judges.

RESOURCES:

1) Teacher References

2) Materials
— copies of newspapers

3) A.V. Resources

REMARKS:

LEVEL: _____ 3

MODULE: _____ 3

INTERMEDIATE OBJECTIVE: 4.1 The student will be able to recognize that conflict may occur in any social interaction by identifying at least three reasons for conflict.

ACTIVITY:

Nº 5 CONFLICT IN THE SCHOOL

- Present the class with a situation whereby the school administration sets out a new policy to which it is likely that the students will object.

e.g. — mandatory school uniform in public schools
— classes during exam weeks
— no students permitted in school outside of scheduled class hours.

- Divide class into groups of 3 or 4.
- Ask the members of each group to list 6-10 ways in which they could conceivably deal with this conflict.
- Then have students select the 4 or 5 ways that are most likely to achieve their goal.
- Students should then narrow down the remaining alternatives to the best method. The whole group should be in agreement.
- Each group should then prepare a detailed presentation of its plan of action and present this to the class. (Each group should be prepared to defend its plan to the class.
- Have the class vote on the best possible solution.
- Initiate class discussion on how better communication could have helped to avoid this confrontation.
e.g. — explaining reasons for rule at school assembly
— consulting student council.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- When the teacher presents this "new rule", he/she should be prepared to state a solid reason why the school is implementing this policy.
- Hopefully, the class' attention will then focus on the means of communication (or lack of it) and not the rule itself.

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 4.1 The student will be able to recognize that conflict may occur in any social interaction by identifying at least three reasons for conflict.

ACTIVITY:

N° 6 THE MOKUSATSU TRAGEDY

- Distribute to class copies of "The Mokusatsu Tragedy" (see appendix J.25).
- Read article to the class.
- Initiate class discussion on the importance of good communication skills.
- Ask students to identify situations in which good communication skills are essential in avoiding conflict.
- Divide class into groups of ten (adjust to suit size of the class) and have each group sit in a circle.
- Distribute a story on a piece of paper to one student in each group.

e.g. Fifteen years old Janie was down at Eaton's last Saturday. Two of her friends dared her to steal a \$2.95 lipstick which she really wanted but for which she didn't have money. She slipped the lipstick into her school bag. It fell out. Just as she was walking out, a store detective nabbed her and hauled her into the office. The detective spoke calmly. Jane cried "I didn't do it."
- Each student must then whisper it to the next student, and so on until it reaches the last student in the group. The last student reports the story to the rest of the group.
- Discuss with the class the differences between the first version and the last. Initiate discussion on rumours, word of mouth, etc.

RESOURCES:

1) Teacher References

- "The Mokusatsu Tragedy", **Language Is** Coman, A.C. and Shephard, R.T. editors, Thomas Nelson & Sons (Canada) Ltd.: Toronto, Ont., 1971, p. 7.

2) Materials

- The Mokusatsu Tragedy - appendix J.25

3) A.V. Resources

REMARKS:

- *The teacher may choose to give each group a different story, or use the same story for each group. Any situation would be appropriate. Be sure to give sufficient details.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 4.2 The student will be able to propose ways to cope with conflict by explaining possible resolutions to at least two specific conflict situations.

ACTIVITY:

N° 1 DEAR ABBY

- **Initiate class discussion on identifying possible resolutions to conflict.**
 - How should a person react in a conflict situation?
- **List possible methods of resolution on black board.**
 - back down
 - listen to the other party
 - avoid the situation
 - compromise, etc.
- **Divide class into pairs.**
- **Have each pair write one letter to "Dear Abby". This letter must contain some sort of conflict in which the "writer" wants advice on how he can resolve this problem. The letter should clearly outline the conflict — the cause(s) of it — and all pertinent details.**
- **Collect all the letters and then distribute them to the class, making sure that no pair gets its own letter.**
- **Ask each pair to respond to the letter, trying to offer at least one viable resolution to the conflict.**
- **After the responses have been written, read to the class a few samples of the letters and the answers. Ask class whether the resolution offered by "Abby" was appropriate. Can they come up with alternatives?**

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

- The teacher may choose to preface the "Dear Abby" exercise with some examples from an advice column in a local newspaper.

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 4.2 The student will be able to propose ways to cope with conflict by explaining possible resolutions to at least two specific conflict situations.

ACTIVITY:

Nº 2 CONFLICT RESOLUTIONS

- Choose a short story that revolves around a conflict e.g. "The Tiger and the Lady", "The Tell-Tale Heart", etc..." (see teacher references).
- Read this story to the class, omitting the ending.
- Ask each student to write an appropriate ending to the story.
- Have some students read out their endings.
- Discuss the appropriateness of the ending with the class.
 - Was the conflict resolved?
 - If yes, appropriately? In keeping with the rest of the story?
 - If no, was the continued conflict realistic and justifiable?
- Continue by reading the author's ending.
- Discuss the appropriateness of his ending and the way in which he resolves the conflict.

RESOURCES:

1) Teacher References

- Milton Velder, Edwin Cohen, **Open-ended Stories** Globe Book Company Inc.: New York, N.Y., 1973.
- Mel Cebulash, **Take 12/Action Plays** Scholastic Magazines Inc.: New York, N.Y., 1966.

2) Materials

3) A.V. Resources

REMARKS:

- *Stress to class that author's ending is not necessarily the correct or only resolution.*
- *Examples of stories and plays with conflict and no ending are available in **Open-ended Stories** or **Take 12/Action Plays**. Obviously, if using a story of play from these sources, the author's ending would not be available.*
- *A film may also be used by stopping the film at the climax.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 4.2 The student will be able to propose
ways to cope with conflict by explaining possible resolutions to at least two
specific conflict situations.

ACTIVITY:

N° 3 VIDEO-TAPE

- Show "Face to Face" from the ON THE LEVEL series (see appendix J.26 for program summary).
- Divide class into discussion groups to resolve the conflict.
- Conclude by having each student write an appropriate ending to the video.

RESOURCES:

1) Teacher References

2) Materials

— "Face to Face" - appendix J.26

3) A.V. Resources

— Video: **Face to Face** from **On the Level** series AIT 15 minutes colour.

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 4.2 The student will be able to propose ways to cope with conflict by explaining possible resolutions to at least two specific situations.

ACTIVITY:

Nº 4 FATHER AND SON

- Distribute copies of the lyrics of *Father and Son* by Cat Stevens (see appendix J.27).
- Play the record and have students follow the words.
- Distribute and have students answer question sheet (appendix J.28).
- Divide the class into small groups and discuss the various responses.
- As a class discuss whether or not conflict is healthy in family relationships.

RESOURCES:

1) Teacher References

2) Materials

- "Father and Son" - appendix J.27
- "Father and Son: discussion questions" - appendix J.28

3) A.V. Resources

- records: Stevens, *Cat Tea for the Tillerman* A & M Records, 1970.

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 5.1 The student will be able to recognize the importance of respect for the individual by discussing the concept "all men are created equal".

ACTIVITY:

N° 1 I HAVE A DREAM

- Distribute copies of Martin Luther King's speech, "I Have a Dream" (see remarks). Allow students sufficient time to read this on their own.
- Play the recording of this speech from the album, 'March on Washington'.
- Initiate a class discussion based on the principles King puts forth in the speech.
 - What is the American dream? Why does King say that his own dream is rooted in the American dream?
 - What examples does King offer to show that Americans are not living up to the belief 'that all men are created equal'?
 - Why does King use so many examples of mountains to symbolize freedom?
- Follow-up activity: Students may work in pairs or alone to do a pictorial essay of the speech "I Have a Dream". Students may look for appropriate pictures, cartoons, newspaper headlines, etc... that illustrate the meaning of each verse of the speech. They may also draw their own. The illustrations with the appropriate verse written underneath, can be compiled in the form of a book, as a scroll on bristol board, etc... Allow students freedom to choose their own form for presenting the finished product.
- Post the finished assignments on various walls of the classroom.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

- Record: "I Have a Dream" **We Shall Overcome — Documentary of the March on Washington** Broadside Records, 701 Seventh ave. New York. 10036; 1964 Produced by the Council For United Civil Rights Leadership.

REMARKS:

- *When initiating class discussion, allow students to bring up concept of "all men are created equal" on their own.*
- *Martin Luther King's speech may be found in many anthologies of contemporary literature. Three books which are commonly found in schools are:*
 - Hogan, Homer. **Poetry of Relevance 2** Metheun Publications: Toronto, Ont., 1970, p. 99.
 - Daigon, Arthur and Weisskoff, Rita **Live and Learn** (Nova Series), Prentice-Hall Inc.: Englewood, N.J., 1977, p. 141.
 - Taube, Eva. **Man in Revolt** McClelland and Stewart Ltd.: Toronto, Ont., 1970, p. 87.

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 5.2 The student will be able to analyze
prejudice and its forms by pointing out reasons why people discriminate.

ACTIVITY:

N° 1 DEFINITION OF TERMS

- Divide class into groups of three or four.
- Distribute to each group the following list of words:
 - stereotype
 - race
 - equality
 - respect
 - prejudice
 - apartheid
 - tokenism
 - propaganda
- Each group must formulate a definition for each of these terms. The whole group must agree on the wording.
- Each group must illustrate each definition by way of an example.
- Compare and contrast the findings of each group. Provide the dictionary definition of each term.
- Initiate class discussion to formulate a final definition of each term that the whole class can agree upon.

RESOURCES:

1) Teacher References

2) Materials

3) A.V Resources

REMARKS:

- *The list of words may be expanded upon to include such terms as: sexism, discrimination, labels, hatred and fear.*
- *If this is done the teacher may prefer to assign only two or three terms to each group. The class would then discuss the appropriateness of each group's definitions.*
- *As an extension activity, show the video-tape "Side by Side" from the On the Level series. (see appendix J.29 for program summary and guide).*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

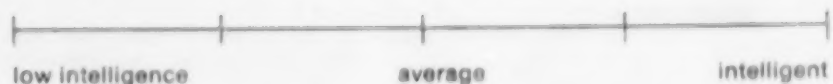
INTERMEDIATE OBJECTIVE: 5.2 The student will be able to analyze
prejudice and its forms by pointing out reasons why people discriminate.

ACTIVITY:

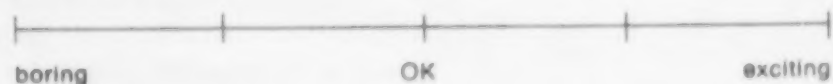
N° 2 STEREOTYPING

- Display 10 pictures of people (Some pictures should show the person involved in an activity while other pictures should be neutral — i.e., only the face.)
- Have the students place each person on a grid for the following items:

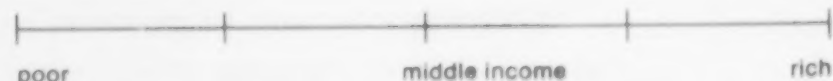
mental aptitude:



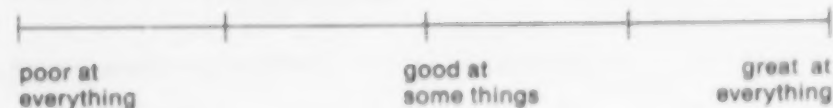
personality:



financial status:



ability:



- Tabulate the class results.
- Discuss the following questions:
 - Why did you perceive the individual in the picture that way?
 - Where did the stereotype idea originate?

RESOURCES:

1) Teacher References

2) Materials
— pictures of people

3) A.V. Resources

REMARKS:

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 5.2 The student will be able to analyze prejudice and its forms by pointing out reasons why people discriminate.

ACTIVITY:

N° 3 THE ELDERLY

- Examine one stereotype in depth.
e.g. The elderly
- Ask students for the stereotype of the elderly.
List points on the board.
- Ask how many students have grandparents and whether their grandparents fit this stereotype.
- Distribute copies of "A Crabbit Old Woman" (see appendix J.30) and read aloud with the class.
- Initiate class discussion on the poem.
 - What do we know about the speaker's present life?
 - Trace the various periods of the speaker's life?
 - What does the speaker wish her readers to realize?
- Show the film "Shopping Bag Lady".
- Remind students of original stereotype on black board.
- Initiate discussion:
 - How do the speaker in the poem and the shopping bag lady differ from the stereotype?
 - Are they exceptions to the stereotype or is the stereotype the exception?

RESOURCES:

1) Teacher References

2) Materials

- "A Crabbit Old woman" - appendix J.30

3) A.V. Resources

- The Film, "Shopping Bag Lady" 16 mm, 21:00, colour, LCA.

REMARKS:

● *There are many possible follow-up lessons:*

- visit to an old-age home.
- debate on the issue of mandatory retirement.
- role-playing situations e.g. teen-ager or senior citizen, applying for same part time job.

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 5.2 The student will be able to analyze prejudice and its forms by pointing out reasons why people discriminate.

ACTIVITY:

Nº 4 DISCRIMINATION

- Ask students to identify various reasons why people discriminate. List their responses on the board.
 - greed, fear, ignorance, envy, belief in their own superiority
- Have students identify various incidents in history where people have discriminated for the above reasons.
 - Salem Witch Trials — envy/ignorance
 - Crucifixion of Jesus — persecution of Christians — fear of established authorities
 - K.K.K. — superiority/hatred.
- Give students examples of prejudice/discrimination and have them identify some of the causes.
 - e.g. The Holocaust
 - Apartheid
 - Slavery in the South
 - Etc...
- As a follow-up exercise, have students write a diary page from the point of view of one of the victims of prejudice in history.
 - e.g. —a Black slave in the deep South
 - a Christian in the months after the crucifixion
 - a Japanese Canadian in a camp during World War II.

RESOURCES:

1) Teacher References

- Fred R. Holmes, **Prejudice and Discrimination** Prentice-Hall Inc. Englewood Cliffs, N.J., 1970.

2) Materials

3) A.V. Resources

REMARKS:

- *It is very likely that the teacher will have to either provide the class with some historical data or have the students research it on their own.*

LEVEL: _____ 3 _____

MODULE: _____ 3 _____

INTERMEDIATE OBJECTIVE: 5.3 The student will be able to evaluate the effects of prejudice by describing at least two examples drawn from history or personal experience.

ACTIVITY:

N° 1 GROUP PROJECT

- Introduce the idea of different types of prejudice e.g. religious, social, sexual, etc.
- Have students identify examples of these various prejudices.
 - Blacks in slavery in U.S.
 - discrimination against women
 - homosexuals/lesbians
 - anti-Americanism in Iran
 - Native Peoples of Canada.
- Divide class into groups of 4 or 5 and assign project.
- Each group is to choose one example of racial, national, religious, social or sexual prejudice.
- Each group is to research its choice and report back with its findings and feelings on its subject, in some form other than a research paper.
 - e.g. — a mini-newspaper
 - writing and acting out a play
 - an ad campaign for newspaper, radio, T.V. and billboard
 - a magazine
 - an illustrated children's book.
- Take students to library for lesson to start on research and then allow ten days for completion.
- Display the final products to the class.

RESOURCES:

1) Teacher References

2) Materials

3) A.V. Resources

REMARKS:

APPENDIX "G"

**MODULE 1 — THE EARLY CHRISTIAN
COMMUNITY**

APPENDIX 1
MODULE 1 - THE EARLY CHRISTIAN
COMMUNITY

Pre-test: The Early Christian Community

G.1

- 1) Who wrote the book of Acts?
a) Matthew b) Mark c) Luke d) Paul
- 2) How was Jesus of Nazareth executed?
a) hanging b) crucifixion c) stoning d) electric chair
- 3) What event was reported to have happened the third day after Jesus was put to death?
a) Jesus was buried b) the ascension of Jesus
c) the resurrection of Jesus d) the destruction of the Temple
- 4) The Pharisees believed the Messiah would be what type of person?
a) servant b) rabbi c) king d) prophet
- 5) Of what is "baptism" a symbol?
a) puberty b) new life c) sacredness of the Jordan River d) death
- 6) Of the following cities, to which city did Paul **NOT** travel?
a) Phillipi b) Athens c) Corinth d) Alexandria
- 7) The first group of people who formed the early Christian community were of what ethnic origin?
a) Greek b) Italian c) Egyptian d) Hebrew
- 8) Who was **NOT** a leader in the early Christian community?
a) Joshua b) Stephen c) James d) Paul
- 9) Who was the first Christian martyr?
a) James b) Stephen c) Jesus d) Mary
- 10) What was the apostle Paul's original name?
a) Sydney b) Isaac c) Josephus d) Saul

Prophecy/Fulfillment

G.2

PROPHECY		FULFILLMENT
1.	Isaiah 7:14	Matthew 1:23
2.	Hosea 11:1	2:15
3.	Isaiah 40:3	3:3
4.	42:1	3:17
5.	9:1-2	4:15-16
6.	61:2; 55:1-2	5:4-10
7.	53:4	8:17
8.	Hosea 6:6	9:13; 11:23
9.	Isaiah 35:5-6; 61:1	11:5,6
10.	Isaiah 23:1-18; Amos 1:9-10	11:21
11.	Isaiah 14:13-15	11:23
12.	42:1-4	12:15-21
13.	6:9-10	13:13-15
14.	29:13	15:8-9
15.	56:7	21:13
16.	5:1-2	21:33
17.	66:1	23:22
18.	13:10	27:45

Jewish Religious Parties

G.3

	Sadducees Gk. "Followers of Zadok" Solomon's High Priest	Pharisees Gk. "Separate ones"	Essenes Gk. "Holy ones"
Organization of the Sect	— Their power centered around the temple in Jerusalem. — Noblemen who held the highest office in church and state.	— Largest and most powerful religious group. — Mainly middle class — Represented the peoples' party.	— A monastic community of priests living apart from society as a necessary means of purification.
Political Position	— Were prepared to compromise with the occupying Romans for the sake of peace. — Indifferent of any hopes of a delivering messiah, since their security hinged on Roman patronage.	— Would not revolt against Roman occupation, since God was in charge of history and it was not man's place to force his hand. — They awaited the messiah to free them from foreign domination.	— No political ambitions — Little was known about this sect until the discovery of the Dead Sea Scrolls in 1947.
Theological Position	— Very conservative. — Based solely on the written law of Moses (Torah). — Opposed to the belief in resurrection. Not compatible with the Torah.	— Challenged the authority of the Sadducees. — Observed the written law but tried to interpret the Law for the people of their own time. — Believed in resurrection.	— Observed strict discipline of conduct, ritual purity and communal living. — Expected an early end to the world and retreated to prepare for the final battle between good and evil.
Fate of sect	— Ended 70 AD. (destruction of the Temple)	Today: Orthodox Jews	Ended 70 AD.
Biblical Reference	Matthew 21:12-15, 21:23-27, 22:23-33 Mark 11:15-19, 11:27-33, 12:18-27 Luke 19:45-48, 20:1-8, 20:27-40 John 2:13-22 Acts 5:17-42	Matthew 22:15-22, 22:34-40 Mark 12:13-17, 12:28-34 Luke 10:25-28, 20:20-26	No references in N.T.

Questions on the Jewish Religious Parties

G.4

- 1) Which party retreated from political life and practised communal living?
- 2) Which party believed in the resurrection of the dead?
- 3) Which party formed the largest group and waited for a messiah?
- 4) Which party usually sat in the Jewish Council (Sanhedrin)?
- 5) Which party is associated with the Dead Sea Scrolls?
- 6) Which party compromised with the Romans for the sake of peace?
- 7) Which party survived the Jewish war of AD. 70?
- 8) Which party is known for guerilla warfare?
- 9) Which party is probably the forerunner of the orthodox Jews of today?
- 10) How did the Pharisees and Sadducees tend to view Jesus?
- 11) How did the Pharisees tend to view the early Christian community?

Reading Guide: Acts of the Apostles: G.5 Chapters 1-5

- 1) Who is the recipient of this book by Luke?
- 2) What question did the apostles ask Jesus and what was his response?
- 3) Who succeeded Judas?
- 4) What happened at the day of Pentecost?
- 5) What did some people think happened to the apostles on the day of Pentecost?
- 6) What did Peter say about Jesus?
- 7) How many people believed what Peter had said?
- 8) How did the apostles and others spend their time?
- 9) Describe the events surrounding the healing of the lame man.
- 10) List the claims of Peter and John as stated before the Council.
- 11) What was the reaction of the members of the Council to Peter and John?
- 12) What was the attitude of the believers towards material goods?
- 13) Paraphrase the story of Ananias and Sapphira.
- 14) What happened to the apostles when the High Priest and others became jealous?
- 15) What was Gamaliel's reaction to the following the apostles had developed?

Guidelines for writing a newspaper article

G.6

- a) Develop a headline to catch the readers' attention.
- b) The summary lead or lead paragraph usually answers the "5W's + h". It gives the basic overview of the story (Who, what, when, why, where, how).
- c) The following paragraphs, or body, develop the story by reporting in more detail what has happened.
- d) Each paragraph should be written such that the story may be terminated at the end of any paragraph without losing sense of the story line.
- e) Quotations from people who were involved or bystanders create more interest in the story.
- f) Use "News English" when writing the article.
 - begin sentences with key ideas
 - make sentences simple
 - use simple, unambiguous words
 - state each idea briefly
 - use single words instead of phrases or clauses
 - used vivid verbs rather than modifiers for description
 - make specific rather than general references to people and places.

Early Christian Worship

G.7

Early Christian worship developed as a combination of the synagogue worship service and the re-enactment of the celebration of the Last Supper in the upper room. These elements were included in worship in an order similar to the following:

From the Synagogue

- Readings: from the Hebrew scriptures and later, writings of the apostles
- Common prayers
- Sermon: teaching about belief and/or morality
- Confession of faith or creed
- Offerings for the poor

From the Upper Room

- Prayers of consecration and thanksgiving
- Remembrance of the death and resurrection of Jesus
- Intercession: praying for others
- The Lord's Prayer
- Songs: psalms and new hymns
- The kiss of peace

Participants generally stood for prayers. The mood was one of thanksgiving and expectancy.

THE BREAKING OF BREAD

G.8

SINCE the day when he had heard Reb Istephan preach, bar Naba had found no rest for his spirit. Bar Naba had known the Rabbi of Galilee in the life; and the picture of him rose continuously before his eyes. He had seen him in the Temple court, standing in a circle of disciples and pupils, discoursing on the last days. But bar Naba had paid no special attention to him or, for that matter, to many others who seemed to be of his kind. Was there ever a lack of visionaries and expounders of the last days in the Temple courts?

Bar Naba had also seen the Rabbi of Nazareth on that dreadful Friday before the Passover, when he was being hounded through the narrow street toward Golgotha by Roman soldiers with clubs in their hands. Bar Naba had been hastening then to the Temple, to prepare his Passover sacrifice, and he had been amazed and horrified by the scene. Never, so long as he lived, would he forget the man in the white mantle, soaked in blood and sweat, lying prostrate under the cross. Never would he forget the sight of the man struggling to his feet, under the blows of the soldiers, or the way in which he lifted his head, with its crown of thorns. A white, bloodless face ringed by beard and earlocks, eyes filled not with sadness or despair, but with pity, lips contorted with pain — these bar Naba could not forget. An utter sense of frustration and shame descended on bar Naba. There they were, dragging to his death, a Jewish Rabbi who had persuaded himself that he was the Messiah, the highest of all powers, the hope of Israel and his expectation: brutal Roman soldiers treading underfoot what Israel held sacred. Humiliated by his own impotence, sickened and inwardly besmirched, bar Naba had fled from the scene. And he had tried since then to tear the recollection of it from his soul. He had hastened to the Temple, he had sought refuge there and renewal of his faith. He had gone once more to the source of strength, to the fount of the ancient belief. No, he told himself: not that which he had seen was the hope of Israel, not that which the Roman soldiers had dragged through the bloody dust. Here was the hope of Israel, here in the flame

which rose from the altar to heaven. Loudly and in exaltation bar Naba had sung the verses of the Psalms that day, as he did his Levitical duties on the Temple steps; he had clung to God more strongly than ever. No, he told himself again, that could not be the highest glory which had been abandoned to the base savagery of the Romans; could the lowest and weakest be the highest might? Could the most shamed and humiliated be the supreme Authority?

He had encountered more than once the disciples of the Rabbi. They came to the Temple courts in groups, sometimes in the morning, but more frequently in the afternoons. Their demeanor and deportment did not distinguish them from other, similar groups. At times one of them would deliver a discourse and tell of the wonders their Rabbi had performed in the life, and of his promise to return to them after his death, and of his fulfillment of the promise. They also conducted their own prayers. As a rule they were led by the short, bearded Jew who was known as the first disciple of the Rabbi, Simon bar Jonah, and by his assistant, the broad-boned Jochanan.

One evening, perceiving the disciples before him, bar Naba followed them. When he reached the dwelling of Hillel the water-carrier he was amazed by the multitude which waited there for the disciples. There were such as already belonged to the new congregation and such as waited to be admitted. It seemed incredible to bar Naba that in the short interval since the last Pentecost, when the disciples had first proclaimed the tidings of the Messiah, they should have won over so many souls. Even at a distance from the vast David wall there was a continuous coming and going. Women were at work in the open street, preparing over brick ovens the common meal of the disciples. Men arrived bearing great baskets of flat cakes. Others were bringing their meals out from their

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wretched dwellings, while still others were preparing meals to be carried away. Certainly these whom bar Naba encountered in the court before the wall belonged to the poor classes of the lower city; he even recognized a few cripples whom he had seen seated at the entrances to the Temple courts, their hands stretched out to passersby. But here and there he caught a glimpse of prominent members of the Greek-speaking synagogues; they were clad in the garb of the poor, and they helped the disciples set the tables for the common meal.

Slowly, and with some difficulty, bar Naba worked his way up to the dwelling of Hillel the water-carrier, where he found the women of the community. One of them was treated with special honor by the disciples, who did not fail to greet her whenever they entered the room: an old, broken woman, seated on a mattress, and supported by another, younger woman. Her gray hair and half her face were covered by her widow's veil. Bar Naba observed how Simon made obeisance before her, and called her "Mother," and after him the other disciples did like-wise, though, as bar Naba knew, she was not their mother, but the mother of the Rabbi Messiah. On the bloodless face half hidden by the veil brooded not only her sorrow for her lost son, but the sorrow of all mothers. Her lips were drawn together in a single seam of pain, and the blue veins on her aging throat wove a network which held all the agonies through which she had passed with her son. But in the deep pools of her eyes was reflected neither anger nor bitterness, but only the highest understanding, which issues in forgiveness and compassion. Bar Naba could not look upon that face steadily, so powerfully did it affect him, sending through him a mighty stream of purification and grace.

The woman who supported the mother of the Rabbi was one upon whom age had come suddenly; for her face was young, but her hair was gray, like the down on a dove. The skin shining through the veil was alabaster yellow, and her eyes were filled with a gentle, pious light. Her, too, the disciples treated with special honor, as an intimate. There was something unearthly about the two women, something not of this life; for their flesh was so transfigured that one would have thought that not two living women but two souls were seated in an embrace.

The great room with the balcony open to the sky was dark and filled with shadows. No lamp was lit. For a long time silence reigned, so that the breathing of the assembled could be heard. Then Simon rose, his face and beard hidden in

the darkness and only his eyes shining through. He lifted his arms to heaven and prayed:

"Father in heaven, Thine is the praise and the glory. Thou hast sent Thy Messiah to us, that he might die for our sins, and Thou hast awakened him to life, even as Thou didst promise us through the mouths of Thy prophets. Now send Thy grace and benediction upon us. Open our hearts, that we may perceive Thy truth and that the fear of Thee may dwell in us. Bring us nearer to Thy countenance. Make us worthy to see the coming of Thy elected one in our days. May Thy kingdom begin this day for all eternity. Amen."

"Amen," answered the assembly.

Then Simon raised his arms again and said:

"Remember, Lord, Thy congregation; guard it from evil and make it perfect in Thy love; bring together Thy sanctified ones from the four winds into Thy kingdom, which Thou hast prepared for them. Hosannah to the God of David! He that is holy in belief in thy servant Yeshua, let him be one of us; and he that is not, let him become holy in the belief. Amen!"

Those who already belonged to the congregation, and were called companions, surrounded Simon, Jochanan, Jacob, and the other messengers. Those who were not yet companions stood at a distance, and one of them called out:

"Tell us, what shall we do that we may be received into the holy congregation, and be saved in the Messiah, Yeshua the Nazarene?"

Simon answered:

"Repent and be converted, so that your sins may be wiped out. When the time of the awakening will be sounded by the Lord, He will send unto us Yeshua the Messiah, who has already been preached unto you. Therefore turn unto the Messiah, who has already come, a sacrifice for us and for you, to cleanse us all of our sins and to make us worthy of being accepted into the kingdom of heaven."

Then Jochanan rose and said:

"Let no burden of gold or silver weigh down your souls when you cross the threshold to enter into the keeping of the Lord. Bring with you neither fields nor houses nor any earthly goods, for which the gates of the heavenly kingdom will be closed upon you. Leave your

possessions together with your sins on the other side of the threshold before you knock on the door of the heavenly kingdom."

Then it was Simon who spoke again:

"Leave your sorrows for the coming day in the keeping of your Father in heaven; thus it was that our lord and Messiah taught us when he was with us in the life."

"I had a house and a field. I sold them, and here I lay the purse with the gold at the feet of the disciples," said a short, heavy man, in a rich garment, and a ring on his finger, approaching the inner circle.

"No, my son, thou hadst neither house nor field. Naked didst thou come forth from thy mother's womb, and naked wilt thou return to the womb of the earth. And when the Lord will awaken thee to the resurrection, thou wilt come with neither house nor field, neither robe nor ring; thou wilt come only with thy good deeds, and they will clothe thee" answered Simon.

"I have no house, and no field, and I bring with me only my limbs and my naked body, and I lay these at the feet of the disciples, that I may be accepted into the bond of the Messiah," said a tall, powerful, half-naked man, who, wearing a girdle of rope, showed himself thereby to be a day laborer.

"My son, neither thy body nor thy limbs are Thine. Thou hast borrowed them from the Creator of all the worlds for the time of thy sojourn on earth. Canst thou make thy body whole again, when it has been broken by age or sickness? Canst thou put back a limb which has been cut off? Nothing is thine, all belongs to the Lord of the world," said Simon.

"Rabbi, I have nothing at all save my sinful soul, which I lay at the feet of the disciples, that I may be received into the covenant of the Messiah!" cried a lame beggar, who crawled forward supported by another cripple.

"My son, my son, thou hast given more than all the others, for thou hast given that which is thine. For nothing is thine, save thy sins. Thy sin is forgiven thee, through the death of the lord. Thou art clean, my son! An acceptable sacrifice is thy soul unto God!" said Simon, placing his hands on the beggar's head.

So they came, one after another, before the disciples, leaving at their feet whatever worldly goods they had. There were between fifteen

and twenty of them that evening who were received into the congregation, all of them of the children of Israel.

Bar Naba observed that the great majority of those that came to be baptized in the name of the Messiah were of the poor, many of them beggars who haunted the gates of the Temple courts. Some were Jerusalemites; others were recent arrivals who had been drawn to Jerusalem as pilgrims and had remained there without occupation, and so had joined the ranks of the beggars. But these were not the only ones. There came also men of substance, who wanted to assure themselves of a part in the resurrection which the disciples preached.

Simon approached these newcomers and asked:

"Do you believe with perfect faith that the Messiah whom God sent as a comfort and consolation to His people died for our sins, and that after three days he rose from death, and that he will come with the clouds of heaven, sitting on the right hand of the power, to judge the tribes of Israel, and that he will restore the Kingdom of Israel and purify the world into the Kingdom of the Almighty?"

The neophytes answered in chorus:

"We believe with perfect faith that what thou hast said concerning the lord, Yeshua the Nazarene, is true and perfect."

And now the women of the congregation led forth the female proselytes who were waiting to be received into the faith. At the head of the attendants was Susannah, the mother of the Zebedees. The new converts were brought before the disciples, Simon and Jochanan. Some of the women, who had come accompanied by their husbands, had already relinquished their earthly possessions. Others, who were widows, brought with them nothing more than their widows' veils. The women were asked whether they believed with perfect faith that Yeshua the Nazarene had died for the sins of all men, that he had died and risen from death after three days, and that he would come to judge the world as the Prophets had prophesied. When the proselytes had answered in the affirmative, they were bidden to accompany the women of the congregation to the pool of Siloah, for baptism.

The men proselytes, too, were led forth to baptism. The sons of Zebedee and the other disciples gathered the newcomers for the ceremony. The pool of Siloah was, at this time

of the year, little more than a muddy hollow, which the barefoot water-carriers used, to squeeze out the last drops of water. The proselytes were conducted thither, the men on one side, the women on the other. A beaker of water was scraped from the bottom of the pool, and the disciples repeated these words to the men:

"In the name of the God of Israel and of the Lord of hosts I baptize thee with the baptism of Yeshua the Messiah, and I receive thee into the holy congregation of his believers."

Then the water was poured over the proselyte, and the disciples said:

"Happy art thou that thou hast been judged worthy of this privilege. May we, in thy days and in our days and in the days of all Israel, see the Ancient of Days come riding on the clouds of heaven to begin the Kingdom of the Almighty on earth."

The newly received converts answered: "Amen."

"Our brothers are ye," exclaimed the other disciples, embracing the newly baptized.

The same ceremony was performed over the women proselytes by the women of the congregation.

A multitude of onlookers, most of them denizens of this poor neighborhood stood about the pool. For them there was nothing new in the scene, for baptism was an ancient usage in Jerusalem and attracted no special attention. Nor was there anything new, either, in the spectacle of the men who rested at the foot of the wall after they had submitted to circumcision.

When the conductors of the ceremony returned to the dwelling in the David wall, they were received by the other disciples with a benediction:

"Blessed be they who come in the name of God and of the lord, Yeshua the Nazarene. Our brother art thou in the lord Messiah, our sister art thou in the lord Messiah," and the disciples greeted the newcomers with the kiss of brotherhood.

The stars had come out in the heavens above the dwelling. The women lit the oil lamps, and the disciples, the new together with the old, stood up, turned their faces toward the Temple, and repeated the evening *Shema*:

"Hear, O Israel, the Lord our God, the Lord is one."

After the evening prayer the disciples seated themselves on the stone floor, while some stretched out a long bamboo mattress which served as a table. There was no distinction now between newcomers and older members of the congregation, but the leading disciples sat at the head, and with them Miriam, the mother of the Rabbi and Messiah, whom Miriam of Migdal and Susannah conducted to her place on a low stool, they seating themselves at her feet. The other women remained standing at the door, behind the curtain; but certain women were allowed to enter, for they carried baskets and pitchers of food, olives, vegetables, and sour milk. A number of the faithful rose to serve. They placed the containers of food on the table, and the flat cakes of bread were brought before the leading disciples at the head. A hollowed gourd with wine, and a cup, were also placed before Simon and Jochanan.

Simon acted as the prayer leader. He lifted up the flat cakes, and in a voice which was tremulous with piety, called out:

"Our Rabbi and our lord, Yeshua, the King Messiah of the living God, while he was yet among us, taught us to pray thus to our Father in heaven: 'Our Father, Who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily portion of bread and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, from now and for evermore, Amen.'"

The congregation answered: "Amen."

"And he taught us, furthermore," continued Simon, "that the table at which we partake of food is an altar of God, and they that sit about it like those who bring a sacrifice. Come, let us therefore change this table of our lord into an altar, and let us bring as a sacrifice unto God our daily bread."

The congregation waited in silence, and Simon continued:

"This was the usage of our lord, the anointed of Jacob, when he was yet with us in the flesh. He took the bread, and broke it into small pieces, and distributed it among us, saying: 'Take and eat, this is my body.' And he took the cup of wine, and said the benediction over it, and gave us of the wine, saying: 'Drink of it, for

this is my blood, the blood of the new covenant, which is shed for the forgiveness of many.' And we continue thus in the usage which was his, and we break bread together."

Then Simon took the bread, and broke it into small pieces, and distributed the pieces, saying:

"Even as this bread comes from the wheat which was sown on many hills and which has now been brought together and become one bread, even so, our Father in heaven, do Thou bring together all thy congregation from all the corners of the world, into Thy Kingdom, through Thy servant, the anointed of Israel, Yeshua ben David. For Thine is the power, and Thine is the Kingdom, and Thine is the glory. Amen."

The faithful took the fragments of bread and repeated the benediction.

Then Simon lifted up the cup, poured in wine from the gourd, and lifted the cup, saying:

"See, this is the blood of the new covenant, which was poured out for the sins of many."

Then he made the benediction over the wine, and drank of it, and the cup was passed round for the others to drink. Each of the companions lifted the cup, repeated the benediction silently, and took a sip of wine. Then the cup was passed through the curtain, and the women too made the benediction and drank of the wine.

An interval of silence was observed. Then Simon lifted the wooden bowl which stood before him, took out two olives, and passed the bowl on, and thus he did with the other bowls of food. Each of the disciples followed his example.

Then Simon said:

"Our Rabbi and lord, the anointed of Jacob, when he was yet with us in the flesh, taught us that when we sit at table and break bread together we shall praise and thank God in the songs of David. Therefore let us now do as he taught us."

Another of the disciples responded:

"A song of David. The Lord is my shepherd, I shall not want."

"He leadeth me beside the green pastures," chanted the congregation; and when the psalm was ended, there was another interval of silence.

Then Simon said:

"Our Rabbi and our lord, the anointed of Jacob, while he was yet with us in the flesh, taught us thus: 'If thou bringest thy sacrifice to the altar, and rememberest that thou hast quarreled with thy brother, leave thy sacrifice on the altar, and go first to thy brother and ask his forgiveness, and then return to offer thy sacrifice.' And he taught us further: 'Ye have heard it said that ye shall love your friends and hate your enemies. But I say unto you, love your enemies and pray for those that persecute you, in order that you may be children of your Father in heaven, Who causes the sun to shine alike on the good and the wicked, and Who sends His rain down equally for the just and the unjust.'"

"Oh, believe them to whom it was granted to hear it from his holy lips; believe the eyes to which it was granted to look at the glory which rested on his face," cried one Jew from a corner, with a heartbroken sigh.

"And something more he taught us," called out Jochanan, of the sons of Zebedee. "When you do charity do it not to the sound of trumpets, which is the way of the hypocrites in the synagogues and the streets in order that men may praise them. I say unto you that they have had their reward. But you, when you do charity, let not your left hand know what your right hand does, so that your charity may be secret, and your Father, Who sees in secret, may reward you."

Then another of the disciples lifted up his voice:

"Our Rabbi and our lord, the anointed of Jacob, taught us thus: I say unto you, take no thought for yourselves, what food or raiment you shall have for your bodies. Behold the ravens, which do not reap, neither have they stored up grain in barns, and yet our Father in heaven feeds them. And how much more are you in His eyes than the ravens."

Then one spoke, and another, and a third:

"As our Father in heaven feeds the worms of the earth, as the Writ tells us."

"Who has ever spoken such consolation to us?"

"Indeed, indeed, the Kingdom of Heaven is already with us. It is on the threshold of our door. Why should we take thought for food and raiment? Does not God clothe every blade of grass in the field?"

And one cried out from a corner, in an exalted voice:

"Arise, arise, thou tormented daughter of Zion. The light is here!" And still another broke into song:

"Blessed be the hour in which he was born!
Blessed be the womb that bore him!
Blessed is the generation whose eyes have seen him!
Blessed be the eyes which await his coming!
When he openeth his lips, he uttereth benediction and peace!
Oh, believeth those eyes to which it was granted to see him!
The utterance of his mouth is forgiveness and pardon for Israel!
Happy art thou, Israel, because of what is prepared for thee!"

The crying voices increased in number; they came from every part of the room. Soon the voices merged into a rhythmic chanting, repeating the phrases of benediction over and over again. It was as if the assembly were seeking its way into the utmost intimacy of the Jewish hope and probing the depths of the mystery of the Messiah and of the end of the world. Then, as the exaltation nourished by the chant mounted higher and higher, rhythm of motion was added to rhythm of voice. Seated on the earth, they swayed their bodies back and forth. Eyes were closed, faces upturned to the ceiling. Again and again they chanted:

"Happy art thou, Israel, because of what is prepared for thee!"

Now the voices of the women began to make themselves heard above those of the men. But it was not words that they uttered; there sounded a shrill crying, a sibilation of half words, a moaning as of doves.

Then Simon spread out his arms, as if he had suddenly perceived someone, and cried:

"Come, thou holy servant of God, thou anointed of Jacob, unto thy congregation, and sit with us at our table. Break bread with us, for thou givest us of thy bread, which is thy body. Come, O anointed one, and bless us and purify us with the grace of thy presence."

Following him, others lifted their arms in welcome, crying:

"Come, O holy servant of God, and sit with us at table."

"Oh, come, oh, come, oh, come!"

And suddenly they were all silent, as if in expectation; and the tall, slender woman who was seated at the feet of the mother of the Messiah, namely, Miriam of Migdal, drew herself up from the earth and lifted up her alabaster-yellow, transparent arms shining in the dimness of the mingled lamplight and starlight. She lifted toward heaven the slender throat covered with a network of blue veins, so that it became taut, like a bowstring, or the string of a lyre. And her head rose higher and higher, till it seemed that it touched the stars:

"*Rabbenu! Rabbenu! I see thee! I see thee!*"

Her voice sent a tremor through the assembly, like the sudden ringing of a harp string, like the sudden crying of a child, like the sudden moaning of a dove. The assembled sat as in stupefaction.

And the woman continued to cry:

"I see thee, my lord, I see thee. The heavens open and thou swimdest forth on a fiery cloud. The cloud is all fire, and thy robe is white, like a white flame. And thy body is crimson, like a crimson flame. And no one can look upon thy face because of its sunlike brightness. Thou swimdest closer and closer to the earth. I see thee, I see thee, lord. Oh, spread out thy grace upon thy handmaid!" And she bowed herself to the earth, and buried her face in her white hair which was spread out upon the floor.

"She was the first to see him!"

"Miriam of Migdal!" they whispered.

The vision of Miriam of Migdal was like a trumpet call. Her exaltation passed swiftly into her beholders, and here and there a woman threw herself on the floor, crying:

"I too see him! They are bringing down from heaven a throne of glory on four winged lions. They bear the throne before him through the air. Now I see his robe. His naked feet tread upon the threshold of the earth, and his head is in heaven. And his robe is pure flame, pure flame!"

From the women the exaltation passed into the men.

The first to testify was Jochanan. A deep gurgling issued from his powerful throat, like the sound of the passing of thunder. Then

followed a voice, all but unintelligible, ringing like the ram's horn:

"Seven golden candlesticks are burning! A fiery scroll is spread upon the air. There are seven seals upon the scroll. I hear the blowing of a trumpet and an angel weeping and calling: 'Who will open the sealed scroll?' See, see, fiery letters fly out of the sealed scroll! They range themselves between heaven and earth. And now I can read the script, from *aleph* to *tav*.

"And I see a fiery sword uplifted in heaven above the star of Edom!

"Holy! Holy! Holy!"

Then came other words from the throat of Jochanan, and their sound was as of Aramaic, but no one understood their meaning.

Now Simon threw himself on the floor and from his recumbent posture lifted his arms and cried:

"I thank thee and bless thee, thou anointed of Jacob, that thou hast come to our table, and thou hast taken of thy glory and poured it upon thy holy congregation."

When bar Naba came down from the dwelling, he found gathered before the ancient wall a group of men and women of the poor neighborhood. Among them were water-carriers who had come too late that day to obtain water from the pool; there were camel drivers and artisans, weavers and dyers. They stood there, listening to the cries and the chants which came down to them from the dwelling in the David wall. The women had little children in their arms or clinging to their aprons.

And all of them were pressing close to the entrance which led up to the dwelling, and their voices were lifted up, crying:

"Let us, too, enter! Let us approach the holy ones, that they may put their hands upon our children, and bless them."

Directions for Making a Set of Squares

One set should be provided for each group of five persons.

A set consists of five envelopes containing pieces of cardboard which have been cut into different patterns and, when properly arranged, will form five squares of equal size. To prepare a set, cut five cardboard squares of equal size, six by six inches. Place the squares in a row and mark them as below, penciling the letters a, b, c, and so on lightly so they can later be erased.

The lines should be so drawn that when cut out, all pieces marked a will be of exactly the same size, all pieces marked c of the same size, and so on. By using multiples of three inches, several combinations will be possible that will enable participants to form one or two squares, but only one combination is possible that will form five squares six by six inches.

After drawing the lines on the six-by-six-inch squares and labeling them with lower-case letters, cut each square as marked into smaller pieces to make the parts of the puzzle.

Mark each of five envelopes A, B, C, D, and E. Distribute the cardboard pieces in the five envelopes as follows:

Envelope A has pieces i, h, e

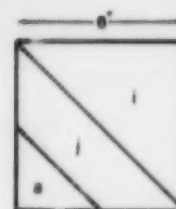
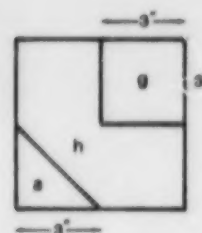
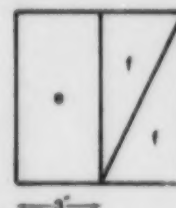
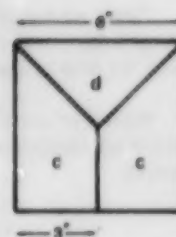
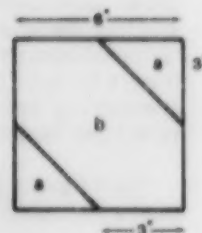
Envelope B has pieces a, a, a, c

Envelope C has pieces a, j

Envelope D has pieces d, f

Envelope E has pieces g, b, f, c

Erase the penciled letter from each piece and write, instead, the appropriate envelope letter, as Envelope A, Envelope B, and so on. This will make it easy to return the pieces to the proper envelope for subsequent use.



Desiderata

G.10

Go placidly among the noise and haste, and remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story. Avoid loud and aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself.

Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism.

Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment it is perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune.

But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees and the stars; you have a right to be here.

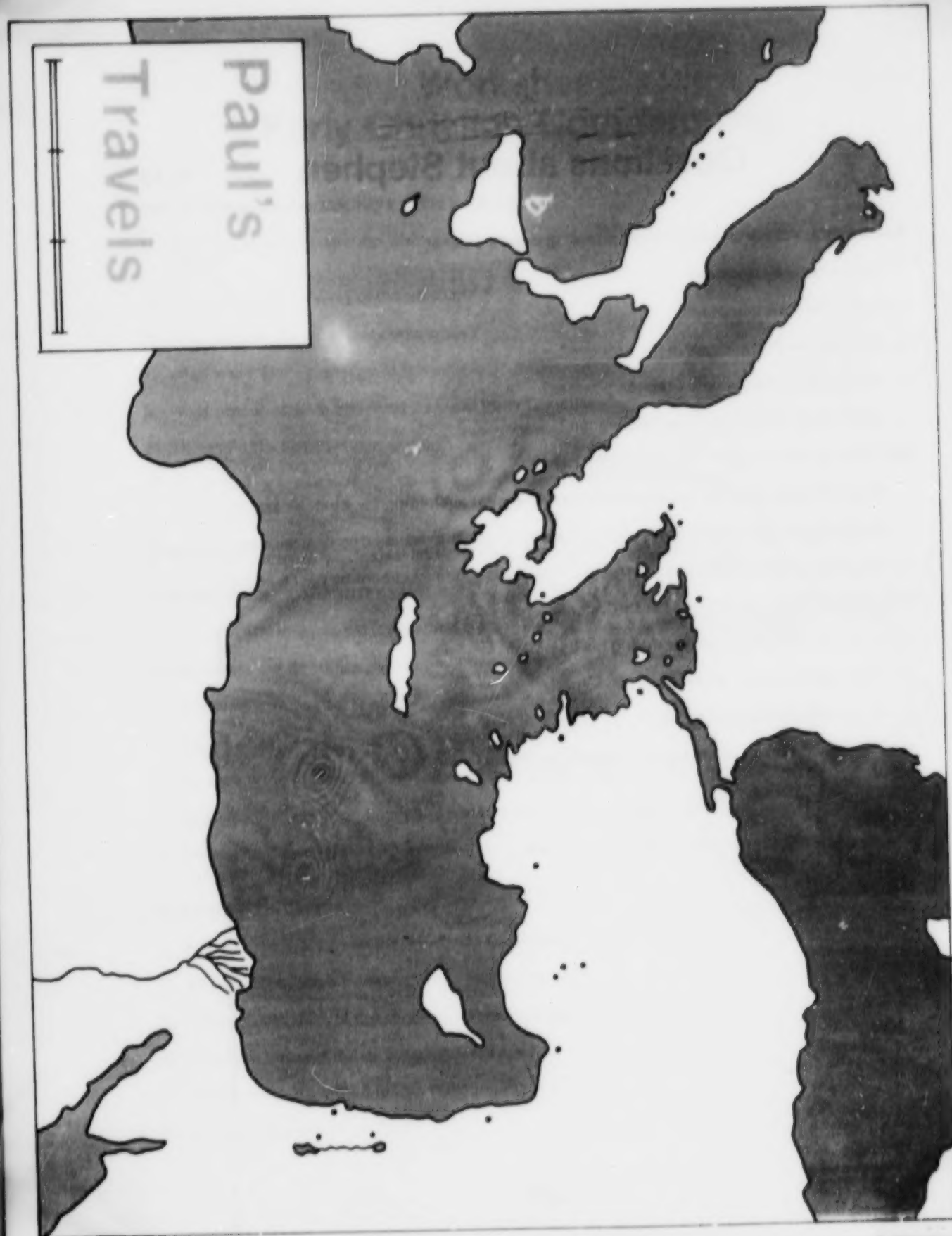
And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and, whatever your labours and aspirations in the noisy confusion of life, keep peace with your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

— Anonymous

Paul

G.11

- 1) Where was Saul born and raised? (Acts 21:39).
- 2) Of which ancient tribe of Israel was he a descendant? (Romans 11:1).
- 3) Was he a Roman citizen by birth? (Acts 22:25-29).
- 4) Was he living according to the customs of the Hebrews? (Phil. 3:5).
- 5) To which Jewish party did he belong? (Acts 23:6).
- 6) How was he raised? (Acts 22:3).
- 7) What was Saul's role in the stoning of Stephen? (Acts 7:58).
- 8) Who did Saul, at one time, persecute? (Acts 8:1-3).
- 9) When was Saul converted? (Acts 9:1-2).
- 10) Where did he preach after his conversion? (Acts 7:19-2).
- 11) How did the disciples react to Paul after his conversion? (Acts 9:26-30).
- 12) Who took Paul to Antioch? (Acts 11:25-26).
- 13) Why did Paul visit Jerusalem? (Acts 11:29-30).
- 14) From what city did Paul set out as a missionary? (Acts 13:1-2).
- 15) Did Jesus and Paul ever meet?



Questions about Stephen

G.13

SECTION A: Acts 6:1-15 — Events prior to Stephen's defense

- Who were the Grecians?
- What was their complaint?
- How did the disciples solve the problem?
- What special abilities did Stephen possess?
- What charges were laid against Stephen?

SECTION B: Acts 7:1-53 — Stephen's defense

- Stephen stated that the Jewish temple was an essential building for what occasion?
- What example does Stephen give to illustrate how Israel has rebelled against leaders in the past?
- How does Stephen compare the treatment of Jesus to the treatment by past leaders?

SECTION C: Acts 7:54-8:3 — After the defense

- What vision did Stephen see during his defense?
- What was the action of the crowd?
- What action is ascribed to Saul?
- What was the result of the persecution of the church in Jerusalem?

Worksheet: Early Christian Communities

G.14

THE JERUSALEM COMMUNITY (Acts 1:1-8:40)

- 1) What occasion brought the disciples to an upper room about seven weeks after the death of Jesus?
- 2) How many people were gathered there?
- 3) Who was the leader of this community?
- 4) What was Peter's message to the people of Jerusalem?
- 5) What practices were observed by these early Christians?
- 6) Why were the apostles persecuted?
- 7) What quarrel arose between Greek speaking Jews and the native Jews?
- 8) How was the problem solved?
- 9) To what place did the Jerusalem Christians flee when persecuted?

THE ANTIOCH COMMUNITY (Acts 11:19 — 13:1; 14:21 — 15:2)

- 1) To what city in Syria did the Hellenist (Greek) Christians flee after Stephen's persecution?
- 2) What role did Barnabas play in the community?
- 3) What two groups of Christians appeared in the city?
- 4) What names were given to believers in Christ?
- 5) Who were the first two missionaries who were sent from this city?
- 6) Describe the reaction of the state towards the Christian community here.
- 7) When a famine threatened Judea, what charitable gesture did this community show towards the impoverished Jerusalem community?

THE CORINTH COMMUNITY (Acts 18:1-18)

- 1) Why did the first Christians immigrate to Corinth?
- 2) Who was the fellow craftsman Paul met in Corinth?
- 3) Who was the ruler of the synagogue that was baptized by Paul?
- 4) At whose house did Paul hold his meetings?
- 5) Were women permitted to join the community?
- 6) Why did the Jews seize Paul?

11

Early Childhood Curriculum

The early childhood curriculum is designed to provide a foundation for lifelong learning and development. It focuses on the physical, cognitive, social, and emotional needs of young children. The curriculum is based on the principles of play, exploration, and discovery. It includes a variety of activities and experiences that are developmentally appropriate for young children. The curriculum is designed to be flexible and responsive to the needs of individual children. It is a continuous process that evolves over time as children grow and learn.

The curriculum is organized into several domains: physical development, cognitive development, social development, and emotional development. Each domain includes a variety of activities and experiences that are designed to promote growth and learning. The curriculum is designed to be flexible and responsive to the needs of individual children. It is a continuous process that evolves over time as children grow and learn.

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ANTIOCH

G.15

IT was in the nature of things that the tidings of the Messiah should spread at once from Jerusalem to Antioch. From the earliest times there had been a considerable Jewish settlement in the Syrian capital, which was often spoken of as half Palestinian. A lively commerce connected the two cities, and the new faith had scarcely arisen in Jerusalem before it was brought to Antioch which became the center of the first congregation of the Messiah in Syria.

On the right bank of the Orontes, in the midst of the ocean of sin which was Antioch, there existed a little island with a life of its own—a life which stood under the sign of the Kingdom of Heaven. The Jewish community of Antioch clustered about the great synagogue, famed as the repository of certain of the holy vessels of the first Temple at Jerusalem. All Jews of Antioch belonged to the synagogue, whether they followed the Mosaic law or believed that the Messiah had already come; and this was true of converts to the faith also.

It was impossible that Antioch, or any other city, should consist exclusively of idlers. There were other inhabitants besides those that spent their days lounging in the gardens and their nights in drunkenness and fornication. Antioch had to be fed and housed, as well as amused. A constant flow of food and raw materials converged upon the city from all the provinces of Asia Minor: wheat, vegetables, linen, ores, pottery, vines, honey—all those necessities which Antioch herself did not produce. Long caravans of camels, donkeys, and mules bearing stone and wood for the builders came through the mountain passes, the food-stuffs arriving mostly by ship.

The right bank of the river was the workshop of Antioch: from this district the coppersmiths, perfume mixers, potters, weavers, and sandal makers issued daily into the streets and markets of the city; here slaves and freedmen stood in the open air under canopies of woven leaves and carried on their work; the shopkeepers, withdrawn into the shadows of their booths, chattered loudly with their customers; the

money changers clashed their trays to attract attention to their tables.

But the crowds were thickest, the noises loudest, on the bank of the river. Here some of the incoming boats dropped anchor, and long rows of naked men, stooping like beasts of burden, carried the bales and bundles of merchandise from the quay to the warehouses. The sweat pouring over their bodies glittered in the sunlight. Here and there little canals extended from the river, enabling other boats to bring their cargoes into the yards of the warehouses.

It was in one of these yards that Saul found himself on a certain day in the company of bar Naba, who had brought him thither. Entering, the friends beheld a crowd of workers gathered about two figures, one a short, black-bearded Jew, with brown skin and glittering Oriental eyes, the other a towering gentile. Both of them were speaking to the assembled workers on the same theme—the Messiah who had risen from the dead and had brought salvation to all that believed in him.

The messengers greeted the preachers with the word "Shalom"—Peace! In a little while Saul found out where he was. This was the warehouse yard of the rich Jewish merchant, the first citizen of Antioch, Menachem. Concerning this Menachem, who had been brought up in the court of Herod, the Tetrarch of Galilee, it was already told that he had joined the brotherhood of the believers, and the report had served to raise the standing of the brotherhood in the eyes of the Jewish community of the city. Many Jews had entered the brotherhood, which met with little opposition on the part of the other worshipers. A number of prominent gentiles, too, had accepted the new faith, but for the time being kept their conversion secret. The two preachers whom Saul encountered here for the first time were Simon, the Jew, whom they called "Niger," and Lukas of Cyrene, the gentile, a convert. They were active among the Jews and gentiles of Antioch and had won over many souls, particularly among the gentiles who frequented the synagogues. They also went out into the markets

and the warehouse yards and preached to the workers during their rest periods. On these grounds Simon and Lukas began to be called "Prophets," a title which had come into currency again among the new believers, the Jews themselves no longer using it.

Mingling with the slave pack carriers in the warehouse yard of the wealthy Menachem were also certain workers from neighboring streets. It was the evening hour. The slaves had been released from their labors, the free workers and shopkeepers had closed their booths and stalls. Some of them had not heard the gospel preached before. But they had heard fellow workers, Jews and non-Jews, and the latter even more than the former, speak frequently of "the anointed one," the rumor of whose advent had spread into all the corners of laboring Antioch, among the forges and smithies, among the weavers and potters and pack carriers. On this evening, they had been told, Jewish messengers would arrive from the Holy City, sent forth by the mother congregation to preach the tidings of the Messiah.

Before these, slaves and freedmen, Jews and gentiles, Saul preached that evening as one who had been sent direct to them by him who was the comfort of the poor and oppressed:

" 'Come, all you that are weary and heavy laden! The Messiah is the bringer of consolation and the help of all sufferers. There is no pain, no anguish, no oppression, and no degree of slavery which the Messiah did not feel on his own body. All this he took upon himself freely, that he might in his own suffering redeem those that are in bonds. The anointed one himself was tortured on the cross for all that are poor and oppressed, and God lifted him up to life on the third day; and he sits at the right hand of God, the protector of all that suffer. And when he lived on earth he taught men to love each other and help each other. And those who make a bond with the anointed one shall be beyond the reach of evil, for they will be sure that no matter what happens to them on earth they will be lifted up by him when they come into the world beyond. He will awaken them from death, and they will find again their eternal life in the midst of their own beloved ones."

"Will he bring me together with my wife Vespa?" called a naked, blackened slave from out of his corner.

"Where is thy beloved Vespa, brother?" asked Saul.

"I know not where she is now. We lived together in peace, in a little house by the sea. We lived on what my net brought out of the water. And one day we were seized by the government because of a rebellion on the island, and we were placed on the slave market. I was purchased by my master and brought to Antioch. What became of her I know not."

"She too will hear of his name. She will turn to him, and pray to him, even as you do, and both of you will unite with the Messiah. And no matter how far you will be from each other, you will be united in him. And he will bring you together in eternal life, when you will come before him. Be sure that thou wilt find her. She will be waiting for thee at his side."

These were words which slaves understood.

Within a few months after Saul had begun to preach in the synagogues, the workshops, the warehouse yards and the marketplaces, to Jews and gentiles, the congregation of believers in Antioch was fused into perfect unity, so that no differentiation was made between circumcised and uncircumcised. Such a consummation was more easily to be expected in Antioch than in any other city, for Jews and gentiles had dwelt here side by side from the earliest times, and it needed only a common ideal to bring them together in unity.

The faith penetrated to all levels of the population, to the rich and poor, and even more to the poor. In the slave quarter around the port the legend arose of a man of God who had descended from heaven to earth and had taken upon himself all the pains and sorrows of mankind. He had endured everything, until he was tortured to death, dying like a slave on the cross, so that he might feel in his own body all human pain, and redeem all human beings from the sins which they had committed in ignorance until his coming. The God-man, or, as they began to call him, the Son of God, had risen to life on the third day after his death, and he was now in heaven as well as on earth; he was wherever pain was to be found; and all who believed in him were redeemed from their sins, becoming like new-born children. And though their bodies still remained enslaved, their souls were freed from sin, and they were bound to him in the highest glory in heaven. The Messiah would soon reveal himself on earth, and he would ascend the judgment seat to judge all mankind; then there would be no more masters and no more slaves, no strong and no weak, no ruler of people and no ruled people: there would be only the saved and the lost, those that believed in him and those that did not believe in

him. All that believed in him would share the highest good in an eternal life of peace, of glory, of everlasting fullness of satisfaction, united with those from whom they had been torn in life; those that did not believe in him would be lost forever. And the belief in the Messiah kindled hope in hearts that had been extinguished, bringing light where darkness had seemed complete and immovable.

And before long, scenes unknown before in the history of Antioch became a common place.

Along the corso, under the trellis of roses strung from column to column, the panders to the lusts of Antioch walked offering their wares. There were Chaldaean star-gazers, Aramaic magicians, African snake charmers. Arabian harlots danced to the rhythm of drums, showing the supple lines of their dark-glancing bodies. The young idlers of Antioch, sated with every lust, exhausted by every perversity, looked on in boredom, or wearily approached the dancing women, felt their bodies, and pushed them away with cynical remarks. Across this confusion of whoredom, folly, and mockery, weltering by the river, marched a group of the "faithful." They were a familiar sight by now, easily distinguishable from the rest of the population. Their clothes were of sackcloth. The men and women did not use dark cosmetics for their eyes or bright cosmetics for their lips and cheeks. They did not drench their bodies in exciting or oppressive perfumes. They did not anoint their hair or curl their beards, but let them grow freely. It was known, too, that the "faithful" took no part in the open games and ceremonies or in any of the city celebrations; they were not to be met in the temples; they were absent from the sacrifices and the orgies. The sight of the "faithful" was particularly infuriating to the wicked element of the city, which included many of the wealthy idle young men who haunted the corso by day and the houses of assignation by night. Now, when this procession of sober-clad men and women, whose eyes were modestly fixed on the ground, drew through the corso, one young buck, making an obscene and contemptuous gesture, cried out:

"Here comes the anointed!"

For some reason or other this particular word caught the fancy of the bored idlers. A score of them imitated the obscene gesture of the first, and shouted derisively:

"The anointed! The anointed!"

From that day on this was the title of mockery current in Antioch for the believers; wherever they appeared, the street rang with the cry: "The anointed!"

When Saul heard of the new fashion, he said:

"God Himself put the word in their mouths. We are indeed the anointed. Even as our lord the Messiah was anointed by God to wear the crown of thorns and to bring salvation to the world, even so are we anointed to suffer for his name and to live a life of purity and holiness in our faith. Our lord is called the anointed Messiah, and we call ourselves the anointed."

Thus the believers took up the word "anointed" and made it a title of honor. From that time on they called themselves "Christians" and "anointed ones."

The power of Saul was great in his sermons and greater still in his actions. He was, to begin with, himself the model of all that he preached. From the day of his arrival in Antioch he earned his daily bread by the labor of his hands. He never applied to the charity funds either of the congregation of believers or of the general Jewish congregation, as other preachers were wont to do when they arrived in a city. He asked nothing of any man. He found employment at his trade and earned enough for his modest needs. This had a double effect; it raised him in the eyes of the congregation, and it confirmed him in his feeling of independence. He was free to speak as he thought right, even to the Cantors and Prophets of the congregation. His personal attitude in matters concerning the Jewish ritual was so correct that even the strictest Pharisees of the Jewish community of Antioch could find no fault with him. He preached the lightening of the discipline for the gentiles, but he himself gave full obedience to the law. He was scrupulous in the observation of the laws and kosher and non-kosher food; the Sabbath he regarded as a sanctity, and he preached the sanctity of the Sabbath to gentiles as well as Jews. Particularly strong was the impression made by his prayers. Though he did not call himself "Prophet" or "Elder," and though he did not bring forth ecstatic utterances at the common meals, he wrought mightily in prayer, and his supplication was so intense, so passionate, that often he fell in a faint in the midst of his devotions. He made no resolution, took no new step, without first praying long and earnestly in the privacy of his room, his face pressed against the floor, calling upon the Name of God until his heart was illumined by understanding. Often Titus who shared his room, would wake up in the middle

of the night, to see his companion stretched out rigid on the floor and to hear him calling insistently and passionately on God, until the ecstasy of his supplication drew the soul out of him and he lost consciousness. Then Titus would approach him, lift him on to the mattress, and strengthen him—if Saul was not then under the vows of a Nazirite—with a sup of wine. For every resolution concerning the guidance of the congregation there were hours of agonizing prayer. But once the resolution was fixed in his mind, there was no changing him; it was then as if he had received clear instructions from above, through a divine voice.

In those days there was much talk in Antioch regarding a famine which was expected in Jerusalem and the whole of Judaea. The fields of Judaea were parching in the sun. The latter rain had delayed so long that the grain was withering away, and a time of bitter hunger was approaching for man and beast in the Holy Land. Queen Helene of Adiabene, the devoted convert to Judaism, had sent her agents to Egypt and Phoenicia, to buy up stores of wheat and figs for the population of Jerusalem. The Jews of Antioch, and the congregation of the Messiahites, or Christians, were greatly concerned for the fate of the Holy Land. Messengers arrived from Jerusalem, and the first to bring direct news of the impending calamity was a wandering Prophet by the name of Agabus. The Jews, who had been accustomed from of old to send their taxes, tithes, and offerings to the Temple, at once set about collecting money; but the gentiles in the congregation were not wholly accustomed to the giving of charity or to sharing their bread with the needy. Here Saul perceived a golden opportunity to implant in the uncircumcised among the believers a stronger understanding of the virtue especially associated with the patriarch Abraham—that of compassion. Saul therefore went about preaching of the hunger in Jerusalem to gentile believers, slaves and freedmen alike. He exhorted them to spare something from their meager daily rations, earned in the sweat of their brow and sometimes under the lash of the overseer, for "brothers" whom they had never set eyes on, of whose existence they had been unaware but a little while ago, who dwelt in a strange and distant city—the hateful Jewish city of Jerusalem. He spoke to them of the love which the Messiah had preached, and of pity, an emotion still new to them. He told again how Yeshua, the Messiah himself, had submitted to all the sorrows and dolours of the world, for strange people whom he had never seen, for the unborn, for Jews and

gentiles of his own land and of all lands, taking them to his heart and binding them to himself in eternal love. And thus all who were united in the faith of the Messiah were no longer strangers to each other. "Though you have never seen them," he pleaded, "they are your own brothers, brothers in the blood which Yeshua offered for all of us, brothers in the spirit which binds us each to each. For all of us have died in the sins of our lives hitherto, and we are born again in the spirit, in love and the faith of the Messiah; and therefore not they are your brothers and sisters who are such to you in the blood, but they who are brothers and sisters in the spirit. By the pity and love which you manifest toward them you bind yourself to them in Yeshua the Messiah. You make true his words and you testify to him in your deeds." And Paul represented to them that the love which they bore to one another was the mother in their rebirth. "In the birth your new lives are forever renewed; all believers will be woven into a single community, one in body and spirit, by the love you bear one another in Yeshua." And if one of them died, he went on to teach, he did not die, but continued to live in the congregation of the Messiah. Then, when Saul beheld how the gentiles, side by side with the Jews, took out the last copper coins which were their food for the morrow and which they held in little sacks suspended around their necks—took them out and threw them into the common fund; when he beheld how poor women brought their last cruses of oil to sell, or even cut off their hair; how the slaves brought part of their daily rations, the lean cakes which were their only food, and put them at the feet of the messengers; when he beheld all this, it was to him a sign that the offering of the gentiles was acceptable to God and that the compassion which awakened in their hearts had made them children of Abraham. And to bar Naba he said: "Arise and see how the water of the baptism which the gentiles have taken in the name of the lord has been changed into blood."

When the offerings had all been collected, the elders of the congregation of Antioch, Simon Niger and Lukas the Cyrenean and Menachem, chose Saul and bar Naba to carry the gift to the holy ones in Jerusalem.

In Jerusalem bar Naba brought Saul before the assembly of the elders of the congregation, before Jacob ben Joseph and Simon bar Jonah and Jochanan of the Zebedees. And he told them of the work that Saul had done in the community of Antioch: how he had drawn the hearts of the gentiles to the God of Israel through Yeshua the Messiah, how he had

trained them in the virtue of Father Abraham, the virtue of compassion, and had inducted them into the ways of the lord. Then bar Naba laid down the bags of money which had been gathered from among the gentiles, and said:

"Here is the proof that for the gentiles too the gates of salvation have been opened."

When the elders of the congregation of Jerusalem beheld the wonder which God had wrought with the gentiles, they rejoiced and said that of a surety God had taken pity on the gentiles and had given purpose to their life. Nevertheless, they did not put their hands on Saul, and they did not invest him with authority. But they sent bar Naba back to Antioch, with Saul under him. Bar Naba also took with him Jochanan, called Marcus, his sister's son, for the lad had now grown into manhood. And the three of them set out for Antioch.

QUESTIONS

1. What was the relationship between Jews and Gentiles in Antioch?
2. Why did those who believed in the Messiah call themselves the "annointed"?
3. Though Paul believed in the Messiah, what was his attitude towards his Jewish past?
4. According to Paul, what responsibilities did the Antiochians have towards the people of Jerusalem during the famine?

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The Birth of the Church

G.16

HE took boat at Piraeus and sailed for Cenchrea, the port of Corinth. All the way he reproached himself for his failure in Athens, laying the responsibility at his own door. He had not done well to try and overcome with worldly wisdom the worldly wisdom of the sages of Athens. He should never have gone to the philosophers of Athens, who were convinced that they had exhausted all the seas of knowledge, whereas they were but as moles wandering about in blind little alleys of earth. From now on, he promised himself, he would not bring to the world the wisdom with which he had sought to make himself great and acceptable to the Athenians. He would speak to men and women as one speaks to children, and not to corrupt adults. He would nourish them with the milk of faith, as he had done with his beloved Galatians and with the Macedonians. This resolution of his comforted and strengthened him. He said, moreover:

"As long as the cause of the Messiah shall not be confirmed in Corinth and Achaia by the Messiah himself, no shears shall touch my hair, and my lips shall not taste meat or wine, except the wine which is the blood of the lord. This is my sacrifice to God, and it shall not cease except when I have brought a sacrifice of redemption to the Temple in Jerusalem."

He did not know to whom he was going, and whom he would address. The moment he set foot in Cenchrea he felt the breath of a new wind. This was not the harbor city of dead gods, like Phalerum, the port of Athens. Cenchrea was a port of the living. Life rioted here among the innumerable masts of ships which came from every province in the Empire. The paved streets resounded with the footsteps of sailors, merchants, and travelers. He met here a number of Jews, brought thither by the commerce which took a great forward leap when Corinth was declared a Roman colony. This city had a great future, standing as it did between the Asiatic countries and the mother country of Italy. Even now there was such a concourse of ships here as could hardly be seen in any other port. They brought grain, wines, spices, ores, arms, and dyed stuffs from the Asiatic provinces, from Alexandria,

Phoenicia, Cappadocia, Phrygia, and Pamphylia; and though their ultimate destination was farther west, all the boats called at the port of Corinth. The city was expanding visibly from year to year. Jews too came from every part of the Empire, from Asia, from Antioch, from Palestine, and from Rome. These Jews brought with them little centers of the faith in the Messiah, which, in spite of much internal opposition, could not be destroyed. Paul was astonished to find in Cenchrea a little community of believers in the Messiah, and from them he learned of the community which already existed in the city of Corinth.

Corinth was a young city, which was unfolding into greatness. The old and famous Corinth which had flourished under the rule of the Greek tyrants, the Corinth of ancient temples and ancient treasures of art, had been completely destroyed by Pompey. Julius Caesar had begun the rebuilding of the city, intending to make of it a Roman commercial center. He settled it with freedmen and encouraged colonists from all parts of the Empire to settle in Corinth and to develop the commercial and industrial possibilities of Achaia, so that Corinth might take the place of Athens. But there was nothing whatsoever in the character of the city which entitled it to the proud title of the capital of Achaia. It was a city without tradition, without a dominant unifying language, without a uniform culture. It was a mixture of races and a Babel of tongues. Freedmen and slaves—the former predominating—worked in the foundries, the potteries, the weaving and dye factories, the oil presses, and the gardens. Phoenician, Egyptian, and Asiatic cults of all kinds took root in the city. Some fame had already been acquired by the temple of a Venus Pandemos who was in reality a Phoenician Ashtoreth. More than a thousand girls served there under the overseership of the priests, conducting a huge trade in prostitution under the cover of a sacred service. The temple was naturally much frequented by transient sailors, who spent there the money saved up on long journeys. The city was always full of drunken sailors, who rioted in the streets, crowded the hostelrys and restaurants, and lost their hard-earned demeters and Roman

dinarii at dice to the local sharps. From the narrow streets of Corinth there went up continuously the angry shouting of drunken sailors and the shrill laughter of whores. The visitors who passed through Corinth carried the repute of its wealth and dissoluteness to the ends of the ancient world, and a constant stream of peddlers, merchants, and artisans swelled the population of the city. It also happened, some time before Paul's arrival in Corinth, that riots broke out in the city of Rome because of popular resentment against a certain "Xrestos"; and the Emperor Claudius drove many Jews, both Messianists and non-Messianists, out of the capital. Among those that fled to Corinth were Aquila and Priscilla.

The pious couple brought with them, out of Rome, two gifts—their faith in the Messiah and their skill as tent makers; and soon after their arrival in Corinth they transplanted both gifts, so that they flourished in Corinth as they had flourished in Rome.

The sect of the believers was in no way to be distinguished from the other Jews who had settled in Corinth. All prayed together in the synagogue erected by the Jews of Corinth; and as was everywhere the custom, the Jews purchased for themselves a little plot of earth for a separate cemetery. The exiles from Rome were quickly absorbed into the older Jewish settlement. In their home city the Messianists among them had been at odds with their fellow Jews regarding the new faith; here, in exile, they forgot their differences, as Jews in exile are wont to do, and helped each other to settle into the new life. There would be time for the differences to emerge once more when the settlement had become stabilized. The brotherhood of the Corinthian synagogue came generously to the help of the newcomers; from it Aquila obtained a loan, without interest, with which to put up his weaver's stall in the marketplace.

On the evenings of Friday and the Sabbath Priscilla would illumine her little dwelling with many lamps, as had been her custom in Rome; and again her home became the meeting place for the believers and their families, each one bringing a contribution to the common meal. The believers crowded into the small room, seated themselves according to their ages, and services were resumed. Each one was free to speak. Some told stories and repeated sayings of the Messiah which they had heard from visitors to Jerusalem; others spoke as the faith moved them. There was singing of the sacred Psalms, and words of comfort were uttered concerning the imminent advent of the Messiah.

The Sabbath gatherings of the Messianists in Corinth were their greatest source of strength, enabling them to bear without rancor the mockery which their faith awakened in others. Their belief in the Messiah and in his approaching return became for them, profoundly and sacredly, part of their Jewishness, so that they could not understand how one could enter the ranks of the Messianists without having first been received into the congregation of Israel. Certainly they would have liked to see their own community increased by additions from among the Jews of Corinth, but their own numbers were as yet so small, and the memory of the quarrels in Rome so fresh, that they did not dare as yet to become proselytizers, and to risk disturbing the peace of their new-found home. They were therefore content, for the time being, with the privilege of pursuing their faith undisturbed, with the joy of their common meals, and with the practice of helping each other in need; and when they met in discreet seclusion, they greeted each other with the kiss of peace.

This was the condition of the community when Paul arrived in Corinth.

* * *

While he was yet in Cenchrea Paul heard that Priscilla and Aquila were in Corinth, that they had set up their business there as tent weavers, and that they were the center of the community of Messianists. His joy was the greater because he would be able to find work at his own trade while pursuing his mission. As to the latter, he felt that here, in Corinth, there was a ready field waiting to be worked. Corinth was not Athens, corrupt with intellectual pride, unapproachable and impenetrable. True, Corinth suffered instead from the opposite evils of ignorance and grossness, but the basic human material was not rotted through and through. These were still to be saved. His first decision, then, was to obtain employment with Aquila, his second to cast about for the best approach to the salvation of the Corinthians.

From the first moment of his encounter with Aquila and Priscilla, Paul knew that he was again amongst his own. He was at home in the workshop in the marketplace, and at home with the pious couple. It was enough for him to see the friendly open face of Priscilla. The warmth which breathed from her restored him after the bitter, frosty reception he had known in Athens. Priscilla took it for granted that the apostle would share their home with them, a little dwelling of four wooden walls, covered with a roof of goat's hair cloth, which her

husband had put up. A corner was curtained off for Paul; a bamboo mattress was spread on the floor; from somewhere Priscilla obtained a wooden bench and a three-legged stool; and this was his home. Paul was able at last to unpack his bundle, to take out the scrolls of the Prophets, which he always carried with him, the tools of his trade, and his mantle. Here he ate his first home meal, which Priscilla prepared for him; vegetables, soup, flat cakes of bread, and olives. Offered meat, he put it back gently, for he was under the vows of a Nazirite.

When he returned in the evening, Priscilla had prepared for him a wooden bowl of hot water in which to rest his aching feet; and Paul was filled with gratitude for the manifold blessings vouchsafed him; this roof over his head, this friendly, motherly hand to care for him, and the wide field that lay before him to be sown in the faith. What more could he have asked for?

Among the stalls and booths of the artisans of Corinth, in the marketplace of the city, Aquila had put up his looms under awnings of goat's hair cloth. The goods he produced, material for tents and mantles, he sold on the spot. Women, black as pitch, carded and washed the goats' hair at the foot of the looms. To one such loom Paul himself was harnessed. His face, his eyes, his forehead, his pointed beard, his naked hands and feet, were covered with dust. His hands were busy on the threads before him, his feet worked the treadles below. Swiftly and skillfully he shot the mounted spools from right to left and left to right across the frame, using threads of many colors from dark-brown to deep purple. He worked faster and more neatly than the young men, and there was a sharper sound when he brought the wooden beam against the framework of the loom. A high degree of skill was needed to bring the board, with its teeth, exactly against the openings in the framework. But the limbs of the apostle seemed to work of themselves, like horses continuing on the right path when the driver has fallen asleep. And though this driver was not asleep, his thoughts were elsewhere. For even while he worked he was talking, passionately, to a circle of men and women gathered about the loom. His words sounded above the cries of drunken sailors, the singing of street-walkers, the chaffing of merchants and buyers, the tinkling of coins in bronze trays. His clear, metallic voice, laden with the power of faith, was something distinct and apart from the tumult about him, like the sound of a bell above the murmur of human voices. Those that were listening to him were his own people, and it was to them that he sought to

give strength, knowing that they were afraid to spread the faith lest it lead to dissensions in their place of refuge.

"These eyes," rang the voice of Paul, "saw him on the road to Damascus, these ears have heard his voice. And when he appeared to me in the Temple court he bade me carry the tidings of his coming from end to end of the world. And ye of Corinth bid me be silent for the sake of peace in this place? What is this peace that ye seek? It is the peace of the cemetery. Will Satan make peace with you? He too has sent his son into the world, to corrupt and to lay waste, to make you into sinners before the day of judgment. What answer will you give to our lord the Messiah on the day of judgment? See, a black cloud hovers above us, to darken the path, to lead our footsteps to the sides of the pit—and you would make peace in order to be silent concerning the one salvation which is left to man? The lord Messiah has touched my lips with the fire of his hand and with the wounds of his body, and there is no power, neither in the heights of heaven nor in the depths of the earth, neither among the angels nor with Satan, which can close my lips and make them cease from the preaching of the Messiah."

A refugee from Rome took up the argument. "But we have only just saved ourselves from the flames! Our community in Rome was destroyed because of dissensions. We have only just set foot in this new place. We are a young plant which can easily be uprooted. And when the Jews here will learn of your arrival and will remember the disputes which were called forth by your words in so many congregations of Israel, the flames will break out here too. We shall be uprooted again—"

Another broke in, to plead: "Canst thou not wait with the tidings until we have ordered our lives here on a firmer foundation?"

"God's word is not patient," answered Paul. "It is not like a beggar standing at the door, waiting to be admitted. God's word is like a storm in the night; and though thou desirest it not, the lightning finds thee out and strikes. Thou canst not swallow God's word, like a bite of food; for it will become like boiling lead in your vitals. There is no place where you can hide from God's word. Could Jonah hide himself, even in the belly of the great fish?"

"Hear, O apostle! Hast thou no word of comfort for thine own flesh and blood? Why must thy words ever be sharp as a sword, and stinging like thorns, when thou turnest to the House of Israel? The consolation and the hope

of the Messiah which God grants to the gentiles thou bringest not to thine own brothers, but in their place dissension and war. With the word of the Messiah thou kindlest a fire in the house of God." Thus spoke, loudly enough for all to hear, Rabbi Andronicus, a man held in high esteem, for he had been one of the first to spread the tidings in Rome, and he had come with the other exiled Messianists to Corinth.

The apostle turned pale. Rabbi Andronicus had given expression to that which had long been lodged in Paul's mind, as a thorn might be lodged in the flesh. Had not the Rabbi touched upon the secret reason why he, Paul, could not obtain a hearing among his own brothers? He had a tongue for the gentiles, but not for his brothers. All knew that. "No, it is not my fault," said the apostle, inwardly. "No, I am not to blame."

Aloud he answered:

"I do not knead my dough with honey. That which God puts into my mouth, that I utter."

"For the gentiles thou dost indeed knead thy bread with honey!" cried one man, furiously. "For the Jews thou hast only a rod. Oh, it is widely known! The holy ones in Jerusalem are not ignorant of it."

"The gentiles are but children in the faith," responded Paul. "And even like children they must be nourished with milk. But the Jews were brought up by the Prophets, and they can digest the strong meat given to grown men."

"They are afraid of men, but they fear not God," came a woman's voice. It was Priscilla. She spoke from the door of her shop, where she had been busy selling the products of the little factory. She turned to those who were questioning and upbraiding Paul and raised her voice, which rang sternly: "The Lord God on high has issued His commands to the apostle. Do you think you will dissuade him from obedience? See to it that you sin not! And if it be our portion indeed to suffer once more for the Messiah, we shall know how to endure it."

With this the discussion ended, for the voice of Priscilla was the voice of authority in the little congregation. However, Rabbi Andronicus could not resist a last appeal to the apostle:

"Reb Paul," he said, in a tone of supplication, "heed thy words and be guarded in thy speech."

On the first Sabbath, immediately following the reading of the Scroll, Paul asked and received permission to preach. His listeners were Jews, and his sermon was addressed to them; and on this occasion he heeded his words and was guarded in his speech, saying nothing that might offend the worshipers, as he had done in other cities when he had, for instance, spoken of the abrogation of the Mosaic law. The entire sermon was devoted to the Messiah of the Jews, to him who had come to the Jews in the person of Yeshua the redeemer. However, he went on to explain that the Messiah was not, as many Jews thought, an earthly redeemer, a king of grace who would redeem the Jews from the yoke of Rome. The Messiah was the Adam Kadmon, of whom the Prophet Daniel had spoken, who would come with the clouds of heaven. The race of mankind derived from him and was bound up in him. He was a heavenly being, higher than the angels. God had sent this heavenly being down to earth in the semblance of a man of flesh and blood, to liberate man from the sins of Edom, which kept all mankind in chains and delivered it to the Devil, to Satan, to the Evil One. The liberation of mankind from the sins of Edom could be brought about only through the sorrows and pains which the Messiah had taken upon himself of his own free will. By his blood, which had been shed like water on the stones of Jerusalem, he had cleansed mankind of its sin and restored it to the condition it had known before the sin of Adam. The suffering and death of the Messiah were foreordained, according to the words of the Prophets and of the Psalmist, King David. He was, moreover, the first to have risen from the dead. His return was imminent and was to be expected at any moment. Therefore it behooved all that believed in him to gather into the fold of his salvation as many of the children of Adam as was possible, persuading them to accept baptism and to take upon themselves the rules of the holy life of brotherly love, of charity, of compassion, of care of widows and orphans, of purity of the body and of the eschewal of whoredom and every other manner of uncleanness.

These words, new for him, wrought warmly on the listeners who heard in them the echo of the hope of Israel. The Messiah was of the Jews! Every Jewish sect knew baptism — it was everywhere a prerequisite for entry into the faith. Because he had spoken of the Messiah in terms of the ancient Jewish faith, and of ancient mystical longings familiar to the Jews, Paul awakened in his listeners a host of tender associations. Moreover, he quoted the Prophets and the Books of Moses and referred to the

promises given the Patriarchs. Flames of hope shone from the eyes of the Jews, fountains of joy were opened in their hearts.

And still there were such as waited, and asked themselves what their Rabbis would say concerning this, the supreme hope of Jewry. Who, they asked, were the men who had sent the apostle to them on this mission?

"Surely he does not expect us to respond at once with the words: 'We will do and we will obey,' as our forefathers did at Sinai," argued one Jew. "For we are not like the gentiles, who one day sacrifice to Zeus and Aphrodite and the next day worship the gods of Egypt."

"What comparison is this thou makest?" asked another Jew. "God help thee! Make not unclean the name of the Messiah by uttering it with thy lips. For the Messiah himself preaches the one living God, who through him fulfills for us the promise made to our forefathers."

"But why have we not heard of this until now? Why have the Rabbis been silent?"

Another Jew said: "Methinks we would do well to wait and hear the opinion of those Jews who have gone to Jerusalem on a pilgrimage. They will return soon."

However, after this sermon the head of the synagogue, whose name was Crispus, invited Paul to accompany him to his home. This Crispus was a pious Jew, a simple man, with little learning; like many others, he had long been waiting for the redemption, and his heart was filled with the certainty of faith. The words of the apostle had moved him deeply. All that Sabbath day the apostle sat with Crispus, who was a little man, bowed with the burdens of life, and it seemed as though the words of Paul made him shrink and become even more bowed. On the following day, Sunday, he and all his family were baptized by Paul. He was the first to be won by the apostle in Corinth.

The winning of Crispus was a great triumph for Paul; and when the Messianists who had come from Rome saw that the apostle had prevailed with the leading Jew of Corinth, who was held in esteem for his piety and good deeds, they were ashamed for having tried to dissuade Paul from doing the work of God and were completely won over to his opinion.

Paul's second triumph followed close on the first. Among the pious gentiles who frequented the synagogue on Sabbath days there was a rich man by the name of Stephanus. His name

was respected throughout Corinth, for he was wealthy, and he had a great family, that is to say, he possessed many slaves, who worked in his bronze foundry. He and all his family were likewise baptized by the apostle.

About that time there arrived in Corinth, Silo and Paul's beloved son, Timotheus. They brought good news from Salonika and Berea. They also brought greetings from Lukas, the healer, who had remained in Philippi, and from the good widow, Lydia, who had again forwarded a sum of money to enable the apostle to continue in the work in Corinth. These good tidings, together with his own renewed success, reawakened the spirit of the apostle, and he was filled with new hope. Was not all this a sign that God was with him in his labor for the Messiah? Yes, from now on he would speak otherwise. He would not plead and implore for the sake of the Messiah. Did the Messiah need to come begging? Had he not the power to compel? Was the Messiah a hungry wanderer at the door of the synagogue, waiting for a kindly soul to admit him? In the mouth of the Messiah was the word of God, in his hand the salvation of Israel. He could bring salvation whether his listeners desired or did not desire.

So, like a man whose authority had been confirmed, Paul ascended the pulpit on the second Sabbath, and pointing to the passage in the Torah which had just been read forth, thundered:

"The Messiah is the fulfillment of the Torah, in righteousness, for everyone who believes. And when thou wilt acknowledge with thy lips and believe in thy heart in the lord Messiah, thou wilt be saved!"

And then, speaking of the veil which hid the face of Moses, Paul became like one drunk with his own words, and proclaimed once more that the Messiah was not only the fulfillment of the promise, but the fulfillment of all the law. Without the Messiah, he declared, there was no Torah or law; and not only was there no Torah without the Messiah, but without him there were no children of Abraham, even, for the children of God were not children of flesh and blood, and they of the true seed were those who were called the children of the promise. Thus it was that in his second sermon Paul seemed to take away from the Jews that which alone remained to them and to give it freely and without price to the gentiles. Not the Torah, but the Messiah was the core of the faith:

"No man can be justified before him through the work of the Torah, for it is through the

Torah that the sins of man are known; nor shall a man be justified by circumcision, for he is not a Jew who is thus externally; he is a Jew who is thus within and who has been circumcised in his heart, in the truth, and not in the fleshly sign. And when Yeshua is within you, your bodies are dead to all sin, but your spirit lives in righteousness."

The worshipers were appalled by his words. For who was he, and who had sent him? The authorities in Jerusalem knew him not; he had no letter either from the Sanhedrin or from the High Priest. And was it not known that this man had brought dissension into countless Jewish communities?

Yet a power that he could not control forced the words out of Paul; they seemed to tear a passage through his flesh. Pain and regret haunted him later in the nights. He was utterly weary of the quarrels which he provoked among his people, whose blood he was so proud to own; they had reached such a pitch by now that their original cause and purpose had been forgotten; it was no longer a dispute in the name of God, but a sort of rivalry between the God of Israel and the Messiah, the God of the gentiles.

And now the apostle performed an act which he had never permitted himself before.

No matter how bitter the dissensions between himself and the Jews had been in the cities of his mission, he had never separated himself from his own people. Yes, he had threatened to do it, he had thrown the writ of divorcement at their feet, saying: "Now I will go to the gentiles." Nevertheless, no sooner had he arrived in a new city than he had inquired first for the synagogue; and thus the quarrels, such as they had been, had remained confined to the four walls of the Jewish house of prayer. Here, in Corinth, for the first time, Paul went away from the synagogue, and rented a house from a godfearing gentile by the name of Justus. The house stood close to the synagogue, and there, almost cheek by jowl with the Jewish house of prayer, Paul opened his own prayer house for the congregation of the Messiah, which consisted both of Jews and of Christians. And Crispus, the former head of the synagogue, now became the head of the new prayer house of the Messianists. It was only by creating the impression that his house of prayer was Jewish that Paul could hope to escape suppression by the authorities.

But in the nights the apostle could not sleep, because the lash of his conscience would not

let him. He would review a hundred times over the words he had uttered in the day; he would weigh them again and again in the bloody balance of his heart. Had he done well? He had set out to conquer the world in the name of the Messiah of the God of Israel; and now he had thrust a wedge between Israel and the world; he had cut the thread which bound the Jewish hope to the Messiah. He saw only too clearly that he was winning the gentile world at the cost of his own people. Because he was a Jew, he knew, beyond any shadow of doubt, that no other path was open to the Jews. He knew, through and through, that the Jews could not abandon the law merely at his behest. But neither was he able to divide the Messiah into a Jewish Messiah and a gentile Messiah, even as he could not divide God. There could be but one Messiah, even as there was one God of Israel. Had he a right, then, to do as he had done? He needed a new sign, a corroboration, the direct approbation of the Messiah, to validate his act. And in the nights he lay on the floor of his room and wept for the sign. In a passion of belief and doubt, in an ecstasy of uncertainty, he prayed ceaselessly, and throughout the night he felt a crown of fire pressed upon his head. Foam issued from his lips, and a heavy weight was pressing on his eyes. Thus lying one night, thus suffering, it seemed to him that a form took shape in the darkness. He could not distinguish its outlines, but he knew it to be the form which had hovered before him on the road to Damascus. He heard a voice: "Fear not; but speak and be not silent, for I am with thee."

The vision put an end to his doubts. On the morrow he felt that there was no turning back, there was no ground for hesitancy; he had been called to his new task, he was a faithful servant of the Messiah.

All day long he sat at his loom in Aquila's workshop. His hair, which, because of his Nazirite vow, he had not cut since his arrival in Corinth, hung in knotted locks over his face, his shoulders, and his neck, mingling with the strands of his beard and of his earlocks. Hair and beard and earlocks were alike gray, and there was a big bald patch in the middle of his head. Priscilla and her pious simple husband, as well as the entire Christian congregation implored the apostle to be more heedful of his health, to give up his work at the loom, and to devote himself entirely to the mission to which the Messiah had called him. But they pleaded in vain. Paul continued to work, like a day laborer, at his loom. "My daily labor is part of my mission," he said. He still insisted that in all things he had to serve as a model, particularly

in the matters of independence and industriousness. Moreover, he wanted to remain independent for his own sake. Least of all would he permit himself to be supported, in his work as an apostle, by the gentiles of Corinth, in whom he still found much to criticize and correct. On these same grounds, that is, in the desire to be free in act and word, he had founded the new synagogue in the house of Titus Justus, hard by the old synagogue; there, in the evenings, after a day of labor at the loom, and after a meager supper, he preached to his flock of Jews and gentiles.

Now the new synagogue was in fact independent of the old one, having its own head—the former head of the old synagogue, Crispus—its own cantors and officers, its own worshipers, among them Stephanus and his large “family”; nevertheless there was a connection between the two synagogues, for both of them observed the same Sabbath and the same festivals. On Friday evenings the synagogue of the Messianists or Christians was bright with Sabbath candles, just like the synagogue of the Jews; and on Sabbath mornings there was the reading of the Scroll, after which Paul preached on the Messiah. The common feasts, which for a time had been held in Priscilla’s home, were now transferred, because of the increase of numbers, to the synagogue. There were already, among the Messianists of Corinth, some prominent citizens in addition to Crispus, Stephanus, Justus, the Jewish Messianists, and one Erastus, an official in the city administration. Likewise there had been added to the Messianists numbers of freedmen and slaves, baptized by Paul’s assistants, Silo, Timotheus, Aquila, and Priscilla.

Though Paul preached that justification lay in faith, not works, he knew that works were the flesh and blood of faith. It was not enough to feel oneself united with the Messiah; it was needful to imitate him in the actions he had performed on earth. Therefore he began to teach his gentile converts the Ten Commandments and to educate them in the behavior of faith.

As part of this system of education for the gentiles he followed the plan begun in other cities; he enjoined them to contribute according to their means to the community fund for the care of widows and orphans, the sick and the needy. Until that time the collection of funds for charitable purposes had been known only to the Jews; but Paul made it the practice of the converted gentiles, too. This work could not be done on the Sabbath, for the handling of money was forbidden on that day; moreover, it

would have been a desecration of the spirit of the common feasts to transact any business, even with charitable intent, on the night of the Sabbath. Therefore Paul instituted a new procedure and had the members of his congregation assemble on the day following the Sabbath, that is, the first day of the week, the day of the creation.

Thus it was that the congregation of Messianists gathered every Sunday in the synagogue of Justus, and every member brought with him, as his donation, whatever he was able to spare. Even the slaves were not exempt, and their contribution—perhaps not more than a single copper coin, and perhaps less than that, perhaps only a trifling object—was accepted with the rest. On that day Paul preached of sanctity in earthly things, of charity, of love, of decency in deportment, becoming to the congregation of the Messiah. In this wise, because of the collections for charity, the Messianists found themselves observing two Sabbaths, the Jewish Sabbath and the Sabbath of their congregation. To the second Sabbath they gave the name “the lord’s day” because on that day the Messiah had risen from the dead.

It was in Corinth that Paul at last found time enough to attend to the complete organization of a congregation.

One of the first rules which he laid down for the members of the Messianic sect was, that everyone was obligated to earn his daily bread honestly with the labor of his hands. Following the tradition of the Jewish communities, Paul founded a number of charitable brotherhoods, charged with the care of the poor and the sick. But whosoever was in good health was not exempted from daily labor. Paul had by then formulated the phrase: “He that will not work shall not eat.” For the faith in the Messiah which Paul preached sought not merely to save men after death and give them a portion in the Kingdom of Heaven; it sought likewise to change the world order of the gentiles and to uproot all evil. Faith as Paul preached it was to penetrate all rules and customs, to regulate the life of the individual in his relations to the state, to purify family life, and touch human conduct at all points. The gentiles who accepted the faith of the Messiah were forbidden to participate in the feasts and celebrations arranged by the city in honor of the local gods. But participation in such celebrations was the symbol of citizenship, and when gentiles, converting to the new faith, abstained from participation, they sundered themselves, even as the Jews were sundered, from the rest of the population,

whereby they incurred the same hostility as was incurred by the Jews and were subject to the same suspicions and accusations. Now this self-isolation from their fellow citizens fell harder on the gentiles than on the Jews; they needed a special degree of faith to be able to withstand the pressure of their environment and their old associations. In order to buttress the gentiles in this act of sacrifice, the young Christian church adopted the organizational forms of the Jewish synagogue. The officials of the synagogue were duplicated in the officials of the church. Every group elected its overseers and submitted to their authority. Like the Jews, the Christians came to their officers and elders with their problems, whether these concerned the articles of the faith or the rules of life under the faith.

Paul was constantly concerned with the task of keeping the life of the congregation holy. He was on the alert against any infraction of the purity of family life. He strove to introduce a strictly monogamous conception of marriage, with love and respect on the part of the man, love and obedience on the part of the woman; this was his remedy against the dissoluteness of the surrounding world. In some respects he went further, in his prescriptions for the new community, than the Rabbis had done in the case of the Jews. Leaning on the doctrine taught by the Messiah, he forbade divorce. Moreover, members of the Christian congregation were forbidden to take any of their disputes before the city courts. They were compelled to submit to the adjudication of their own arbitrators, even as the Jews did, bringing their litigation to the court which sat in the synagogue. Very early in the history of the new church there was felt, therefore, the need for men learned in the law; and such men began to appear, as they had appeared from of old among the Jews, constituting councils of elders, heads of synagogues, after the Jewish fashion. The elder of the congregation was the highest authority, and his word was law. His functions embraced not only the religious needs of the congregation, but its entire life. He was charged with the education of the young and the appointment of teachers. He kept an eye on the conduct of all the members. When the congregation became too large for the personal supervision of a single elder, he was authorized to choose assistants, among whom he distributed various functions.

And before they quite knew what had happened, the gentiles suddenly perceived that Paul, who had liberated them from the yoke of the Mosaic law, had placed them under the yoke of the law of righteousness. And Silo and

Timotheus were his helpers in this gigantic labor.

In this fierce concentration on the faithful of Corinth, Paul did not for a moment forget the congregations which he had founded in other cities and in other lands. Every congregation was like a beloved child. Very dear to him were the Galatians, the first fruits of his mission; but very dear too were the Philippians, the only ones from whom he had accepted monetary help. And not less dear were the faithful of Salonika, the much tried. The field which he had sown in haste, and had left to the storm, had become golden with the grain of the Messiah. He could not be with his congregations; therefore he would have to teach them from a distance. He remembered his teacher, Rabban Gamaliel; he remembered how he had accompanied the Prince of the Pharisees to his office in the Temple court. There the elders of Israel had been assembled and had received the delegates sent by the various Jewish communities throughout the world to the supreme authority of the Pharisees, bearing questions of all kinds. And Rabban Gamaliel had written letters to all the ends of the great Dispersion, containing the decisions of the sages of Jerusalem. Out of that office in the Temple court the threads had run to the ends of the world, binding the congregations to the center, to the root of Israel, the Torah. Why should not he, Paul, do likewise with the congregations of the Messiah which he had founded? Word came to Paul that there had been many deaths in Salonika, and the faithful of that city mourned because they who had died would not be privileged to see the second coming of the Messiah. Did they not understand, those poor, faithful ones of Salonika, that they who had died in the Messiah lived in the Messiah, and that they would behold the redemption sooner than the living, that they would hear the trumpet of the Messiah before the sounds of it could reach the ears of the living?

Paul called to his beloved son Timotheus and sent him out to buy a roll of papyrus; and he began to weave the network of epistles into which he worked not only the vision of the faith, as he saw it, but the strands of his own life. The letters became the record of his stormy wanderings, the echo of his soul's cry, the mirror of his inner struggles and doubts. They were filled with the dark sound of mourning, with the thunder of rage, with the moaning of his heart, the cry of his triumphs, the ringing of swords, and the kiss of peace. Like a skillful weaver he worked the pattern of his emotions, his desires,

his longings, into the texture of his letters; and all was shot through with the fiery colors of this temperament and the somber shadows of his Jewish soul.

"Brothers for your sake we are comforted in our sufferings and our needs, and because of your faith.

"For now we live, when you are firm in the lord.

"Not with cunning lust, like the heathen, who know not God, shall we be. None shall trespass upon his brother or deceive him in anything. God has not called us to impurity, but to holiness. Therefore he that shames another shames not a man, but shames God, Who has given us His holy spirit."

And concerning brother love, you need not have me write you, for you are taught of God to love each other."

"And see that ye be modest, and that ye labor with your own hands, as we have instructed you."

As for those that have fallen asleep, mourn not for them, as those do who have no hope."

"For if we believe that Yeshua died and rose again, so God will bring again those that are asleep in Yeshua."

And concerning the times and seasons, brothers, you need not have me write you. For you know well of yourselves that the day of the lord comes like a thief in the night."

"Therefore comfort one another, and improve one another, even as you do."

"See also that you return not evil for evil, but pursue ever the good. For yourselves and for all people, rejoice ever."

"Sow and pray, without ceasing."

"Thank God in all things, for this is the will of God toward you, and the will of Yeshua the Messiah."

"Extinguish not the spirit."

"Brothers, pray for us, and greet all brothers for us with a holy kiss. I conjure you in the name of the lord that this letter shall be read to all our holy brothers. The grace of our lord, Yeshua the Messiah, be with you. Amen."

Afterwards Paul bade Timotheus take a second roll of papyrus, and he dictated once more:

"And I instruct you, brothers, in the name of our lord, Yeshua the Messiah: ye shall separate yourselves from every brother who does not conduct himself according to the ways which you have taught him. For you know how it is proper for you to obey us, and to act even as we acted among you. We have not eaten the bread of any man in idleness, but we always labored in order that we might not be a burden to any. And this not because we lacked the power, but because we desired to be an example to all of you, for all of you to follow. For when we were with you we instructed you thus: 'He that will not labor, he shall not eat, either.' For we have heard that there are some among you whose conduct is not becoming; they do not labor, but are forever concerned with the affairs of others. And such we command in the name of our lord, Yeshua the Messiah, that they shall labor silently, in order that they may eat the bread of their own labor."

When Timotheus had ended writing, Paul took the letter and added a few lines with his own hand:

"Greetings from Paul, in my hand, which is a sign on each letter. I write you:

"The grace of our lord, Yeshua the Nazarene, be with all of you. Amen."

Paul took the letters which he had dictated, bound them in linen, and hung them on the breast of a messenger. The name of the messenger is unknown and matters not. Whosoever was a believer in the Messiah was a soldier of the Messiah, and he would surely deliver the message. Thus he sent his epistles to the congregation of Salonika. But Timotheus and Silo, he retained with him in Corinth, "for he needed many helpers in the work which lay before him."

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APPENDIX "H"
MODULE 2 — RITUAL

APRIL 1964
MOBILE 2 J. THIAL

Ritual Identification

H.1

a) Celebration, event or situation: Rock Concert

b) Frequency of the celebration, event or situation: Many times a year

c) The Practice of the celebration, event or situation:

- I) Preparation:
 - line up to purchase tickets
 - arrange who is going, what time to go, what to wear, how to get there
 - dress in the "right" clothes (e.g. jeans, jean jacket)
 - appearance should be "just right" e.g. hair messy, no jewelery.
- II) Practice:
 - hand ticket to the attendant
 - purchase T-shirt
 - find way to seat (who will sit beside whom)
 - watch the crowd (throw frisbee, earthball or paper airplane)
 - clap hands in eager anticipation
 - stand up cheering when performers appear
 - sit down and light candle or match as concert starts
 - scream or swoon as the performers play a favourite song
 - clap after each song
 - at end, applaud and stand for an encore
 - cheer when performers return; keep standing
 - applaud again when performers finish and keep on clapping for the second encore.
- III) Resolution:
 - leave concert hall or stadium
 - have a hamburger
 - talk about the concert
 - go home
 - wear the new T-shirt to school and talk about the concert.

d) Identification of Symbols:

ticket
clothes — jeans
clapping of hands
candle
swoon or scream
T-Shirt
etc.

e) Interpretation of Symbols:

— sacrifice (giving up of money)
— member of a community
— appreciation, approval
— meditation, concentration
— approval
— status symbol

f) Does this celebration, event or situation employ ritual action? Yes.

Ritual Identification

H.2

a) Celebration, event or situation: _____

b) Frequency of the celebration, event or situation: _____

c) The Practice of the celebration, event or situation:

I) Preparation:

II) Practice:

III) Resolution:

d) Identification of Symbols:

e) Interpretation of Symbols:

f) Does this celebration, event or situation employ ritual action?

Ritual Action and Values

H.3

EVENT, OCCASION OR SITUATION	RITUAL ACTION	VALUE
VALENTINE'S DAY	TO SEND CARDS	LOVE
A ROCK CONCERT		
DEMONSTRATION		
WAR		
WEDDING		
FÊTE DE LA ST. JEAN BAPTISTE		
STANLEY CUP GAME		
		LOYALTY

Definition of Ritual:

Definition of Values:

BHAJANAS — Hinduism

H.4

In the city of Madras, Krishna worshippers hold regular devotional meetings called *bhajan*s. There are various daily, weekly, monthly and annual *bhajan*s.

Once a month, usually on a Saturday night, a group of twenty to forty people meet from about 7:30 in the evening until about 8:00 the next morning to conduct this type of *bhajana*. Not everyone comes at the same time or stays throughout the night. Some of the children are taken home to sleep; others try to stay awake as long as they can until they fall asleep on their mothers' laps. Adults, too, come and go according to personal convenience. Many songs and stanzas from the weekly *bhajana* are also used in the monthly *bhajana*, but many others are added, particularly about Krishna's activities and "sports" (*lilas*) with the *gopis*, or milkmaids. The heart of the monthly *bhajana* is the singing, dancing and dramatizing of these songs by the devotees as they sit or dance around a small lighted ritual lamp symbolizing Krishna's presence, imagining themselves to be *gopis*.

The invocation of Krishna's presence into the lamp takes place in two steps. First the lamp is decorated with a garland of flowers and lighted by a leading devotee of the group as it stands under lithographs of Krishna and Radha on the wall. A light-offering is then made to the deity in the lithograph, accompanied by a Vedic mantra (prayer). After the host has distributed flowers and scented sandalwood paste to the active male devotees, the leader takes the lighted lamp in his hand; while he holds the lamp and dances clockwise around the floor with it, four songs, two in Sanskrit and two in Kannada, are sung. The lamp is then placed on a small wooden pedestal in the center of the floor, which is decorated at that spot with

geometric drawings of rice powder. As long as the lamp is in the center of the floor, it is regarded as a spot made sacred by Krishna's presence. The action of the *bhajana* takes place as the devotees sit or dance in a circle around the lamp.

The themes of the *bhajana* are based mainly on incidents in Krishna's life... In one of the most dramatic parts of the *bhajana*, the devotees, after they have been dancing and singing of the *gopis'* play with Krishna, suddenly sit down and sing the *Gopika Gita*, lamenting Krishna's disappearance from their (the *gopis'*) midst and begging him to return.

To re-enact and celebrate Krishna's reappearance, the devotees stand, sing and do a number of dances that are considered appropriate expressions of joy by the *gopis* as they "sport" with Krishna again. These dances are based on South Indian folk dances usually performed by women...

In a final circumambulation, the devotees go around the lamp singing a Sanskrit song on Krishna...

This type of *bhajana* is also performed on the occasion of a festival, on Rama's and Krishna's birthdays, and on days commemorating the birth and death days of the gurus Bodhendra, Ayyaval and Sadgurusvami...

— From: Many Faces of Religion: An Inquiry Approach. Dicks, Mennill and Santor. © 1973 by Ginn and Company. Reprinted by permission of the publisher.

Communion Rite — Christianity

H.5

The Priest shall then proceed with the holy Eucharist in

THANKSGIVING AND CONSECRATION

as follows:

THE Lord be with you;

People. And with thy spirit.

Priest. Lift up your hearts;

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God;

People. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say:

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, Creator and Preserver of all things.

Here shall follow the Proper Preface, if there be any specially appointed, or else immediately shall be said or sung:

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying:

HOLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory *Priest and*
be to thee, O Lord Most High. *People.*

From: The Anglican Book of Common Prayer, 1959. Anglican Church of Canada. Reprinted with permission.

THE COMMUNION

Then shall the Priest proceed with the Prayer of Consecration and the Breaking of the Bread before the people.

BLESSING and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and to suffer death upon the Cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood; who, in the same night that he was betrayed, ^atook Bread; and, when he had given thanks, ^bhe brake it; and gave it to his disciples, saying, Take, eat; ^cthis is my Body which is given for you; Do this in remembrance of me. Likewise after supper ^dhe took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all, of this; for ^ethis is my Blood of the new Covenant, which is shed for you and for many for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me. Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved

^a Here the Priest is to take the Paten into his hands.

^b And here to break the Bread.

^c And here to lay his hand upon all the Bread.

^d Here he is to take the Cup into his hands.

^e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

THE COMMUNION

Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Almighty, Father world without end.

And all the people shall answer:

Amen.

After a short period of silence the Priest shall say:

THE peace of the Lord be always with you;
People. And with thy spirit.

Then shall the Priest kneel down at the Lord's Table, and shall, together with all that shall receive the Communion, humbly say this prayer following:

WE do not presume to come to this thy Table,
O merciful Lord, Trusting in our own
righteousness, But in thy manifold and great mercies.
We are not worthy So much as to gather up the
crumbs under thy Table. But thou art the same Lord,
Whose property is always to have mercy; Grant us
therefore, gracious Lord, So to eat the Flesh of thy

THE COMMUNION

dear Son Jesus Christ, And to drink his Blood, That our sinful bodies may be made clean by his Body, And our souls washed through his most precious Blood, And that we may evermore dwell in him, And he in us. Amen.

Then shall the Priest first receive

THE COMMUNION

in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, as he delivers the Bread, he shall say:

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivers the Cup shall likewise say:

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

In the Communion time, Hymns or Anthems such as the following may be used.

OLAMB of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, have mercy upon us.

O Lamb of God, that takest away the sin of the world, grant us thy peace.

If the consecrated Bread or Wine be all spent before all have communicated, the Priest shall consecrate more according to the manner before prescribed; saying for the blessing of the Bread:

Hear, O merciful Father, we beseech thee, the prayer and thanksgiving which we offer through Jesus Christ our Lord, who, in the same night etc.

THE COMMUNION

If it is necessary to consecrate in both kinds, the Priest shall continue: Likewise after supper he took the Cup; and, when he had given thanks, etc.

For the blessing of the Cup only, he shall say:

Hear, O merciful Father, we beseech thee, the prayer and thanksgiving which we offer through Jesus Christ our Lord, who after supper took the Cup; and, when he had given thanks, etc.

And he shall always continue to in remembrance of me.

When all have communicated, then shall the Priest say the Lord's Prayer, the people repeating with him every petition.

Let us pray.

OUR Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil.

For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Then shall the Priest say

ALMIGHTY and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee.

THE COMMUNION

And although we are unworthy, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then shall he said or sung Gloria in Excelsis. On a weekday which is not a festival it may be omitted.

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Priest (or the Bishop if he be present) shall let them depart with this Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

If any of the consecrated Bread and Wine remain, the Priest and other Communicants shall reverently eat and drink the same.

Passover — Judaism

H.6

On the night before the Israelites left Egypt, about 1300 B.C., they prepared themselves for the journey, and then ate a final meal of roasted lamb, unleavened bread and bitter herbs. Today, the memory of the Exodus from Egypt is kept alive each year by the celebration of the Passover Festival. On the first night of the seven-day festival a special dinner is served. The meal is preceded by a commemorative service.

It is an occasion for gathering together all the members of a family, particularly when the children have grown up and are not living at home regularly. The senior male member of the family leads the service. And the youngest male child has a special role in the service. The portion of the service that follows is from a service book called **Passover Hagadah**. Like many Hagadahs, it is lavishly embellished with drawings illustrating the story of the First Passover.

KIDDUSH FOR PASSOVER

Every one at the table has a glass or cup of wine before him, for on these nights all are obliged to drink four glasses of wine. Upon returning from the synagogue, the master of the family begins the Kiddush...

(Words of praise are said.)

Leaning on the left side drink the wine in sanctification.

WASHING THE HANDS

After which, wash your hands, but do not say the blessing.

TAKE THE PARSLEY

The master of the house then takes some parsley, or chervil, and dips it into vinegar or salt-water, and having distributed some to every one at the table, they say the following blessing before they eat it.

Praised be You, Eternal our God, Ruler of the world, Creator of the fruit of the earth.

BREAK THE MIDDLE MATZAH

The master of the house breaks the middle matzah in the plate, and leaving half of it there, he reserves the other half till after supper, for the Afikoman.

(It is customary for children to "steal" the piece of matzah and to exact some gift for its return.)

Twice during the evening of the Passover, the hands are washed ceremonially with water, once before partaking of the vegetable, and a second time before eating the Matzah.

The items on the seder plate all have symbolic meaning. The roasted egg commemorates the special festival sacrifice, or hagiga, offered in the Temple at Jerusalem on Passover. The shank-bone represents the paschal sacrifice of which the Israelites partook before they left Egypt. The bitter herbs, usually horseradish as is the center segment of this plate, commemorate the bitter herbs the Israelites were commanded to eat along with the paschal lamb, as a reminder of slavery. The Haroseth, a mixture of chopped apple, nuts, cinnamon and wine symbolizes the mortar which the Israelites were forced to make during their bondage in Egypt. The greens or vegetables, onions and lettuce on this plate, were characteristic side dishes served at banquets in ancient times.

On the table are other symbolic items: unleavened bread, or Matzah, which the Israelites were commanded to eat; salt water, in which the vegetables are being dipped, symbolizing the tears shed during the affliction of slavery and the water of the Red Sea which the Israelites crossed on their way to freedom; and wine, symbolizing the ultimate redemption that will come.

MAGGID RECITAL OF THE HAGADAH

Remove the egg and the bone; uncover the matzah and lift up the plate. The recital of the Hagadah begins with the following words:

Behold this bread! It is like the bread which our forefathers ate in the land of Egypt. All who are hungry — let them come and eat. All who are needy — let them come and celebrate with us the Passover. Now we are here, next year may we be in the land of Israel. Now we are slaves, next year may we be free men.

The plate is put down, the matzah is covered, and the second cup of wine is filled. The youngest present asks the Four Questions.

THE FOUR QUESTIONS

Why is This Night Different From All Other Nights?

- 1) On all other nights we eat either leavened bread or (matzah) unleavened; on this night why only unleavened bread?
- 2) On all other nights we eat herbs of any kind; on this night why only bitter herbs?
- 3) On all other nights we do not dip our herbs even once; on this night why do we dip them twice?
- 4) On all other nights we eat either sitting upright or leaning; on this night why do we eat in a leaning position only?

Uncover the matzah and begin the reply...
(The account of the First Passover is recited.)

Drink the second cup of wine leaning on the left side.

WASHING THE HANDS

Wash your hands and say:

Praised be You, Eternal our God, Ruler of the world, who made us holy with the commandments, and commanded us concerning the washing of the hands.

SAYING GRACE AND BREAKING THE MATZAH

The master of the house takes two whole matzoth and the broken one in his hand, and breaks the upper one. He must not eat thereof till he breaks a piece of the broken one and says the following blessings, and gives a piece of each of the whole matzoth to every one at the table. Everyone recites the same blessings, and then eats both pieces together.

I am ready and prepared to observe the Mitzvah of matzah, for the sake of the Holy One blessed be He.

Praised be You, Eternal our God, Ruler of the world, Who brings forth the bread from the earth.
Praised be You, Eternal our God, Ruler of the world, who made us holy with the commandments, and commanded us concerning the eating of the matzah.

THE EATING OF THE BITTER HERBS

The master of the house takes some bitter herbs and dips them into the haroseth and says:

I am ready and prepared to observe the Mitzvah of bitter herbs for the sake of the Holy One blessed be He.

Praised be You, Eternal our God, Ruler of the world, who made us holy with the commandments, and commanded us concerning the eating of bitter herbs.

He then eats it, and gives some to all at table, who say the above blessing before they eat it.

EATING THE MATZAH AND THE BITTER HERBS TOGETHER

The master of the house then breaks the undermost matzah, takes a piece of it, with some bitter herbs and haroseth, eats them together, and says the following:

IN REMEMBRANCE OF THE HOLY TEMPLE IN ACCORDANCE WITH THE CUSTOM OF HILLEL: At the time, the holy Temple was in existence, Hillel used to do thus: He put matzah and bitter herbs together and ate it like a sandwich with a piece of the paschal lamb, in order to observe literally what is written in the Torah: "They shall eat (the paschal lamb) with matzah and bitter herbs."

THE FESTIVAL MEAL

After supper the master of the house takes half of the middle matzah which he had laid aside, and gives to everyone a piece of it. He then fills the cups with wine, and says the grace.

When the Lord brought back the exiles that returned to Zion, we were like dreamers. Our mouths were filled with laughter, and our tongues with song. The other nations said, The Lord has done great things for them. Yes, the Lord did do great things for us all; therefore we are glad. Bring back our captives, O Lord, and our good fortune, like dry streams that flow again. They that sow in tears shall reap in joy. Though a man may weep as he carries seeds to the planting, he will some day return with joy, bearing the sheaves of grain.

GRACE AFTER MEAL

Let us say grace...
(Prayers are recited.)

THE CONCLUSION

Ended is the Passover Seder

According to statute, law and order.

Just as we were worthy to celebrate it here

So may it be in the future year.

O Pure One in heaven, your dwelling place

Gives to the people of Israel grace.

Soon, as the planting of your choice

Be redeemed for Zion and in song rejoice.

NEXT YEAR IN JERUSALEM

— From *The Many Faces of Religion: An Inquiry Approach*.
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The Green Corn Festival — Iroquois H.7

As the warm spring days turned into the heat of summer, the corn grew tall in the fields, and the hot sun beat down on the villages and green fields of Iroquoia. The time for the Green Corn Festival drew near. This was usually held in August at the time when the corn was ready to eat. It was a time for honoring not only the Master of Life but also his mother, the Corn Mother, from whose body the first crops had grown "in the beginning". It was a time for the whole community to rejoice together, for now the people knew that the crops would be good. Like the Midwinter and Harvest Festivals, the Green Corn Festival lasted for some days.

On the first day of the festival, the children born since midwinter were named. Speeches were made and the Thanksgiving Address given. This address was chanted at almost every religious ceremony of the Iroquois. In it the Creator was thanked for things upon the earth and things above the earth.

We know the Thanksgiving Address as it is given in modern Iroquois ceremonials, and probably in early times it was much the same. Here are some sections of the modern ritual:

THE PEOPLE

And now we are gathered in a group. And this is what the Sky Dwellers did: they told us we should always have love, we who move about on the earth. And this will always be first when people come to gather, the people who move about on the earth. It is the way it begins when two people meet: they first have the obligation to be grateful that they are happy. They greet each other, and after they take up the matter with which just they two are concerned. And this is what Our Creator did: he decided, "The People moving about on the earth will simply come to express their gratitude." And that is the obligation of those of us who are gathered: that we continue to be grateful. This, too, is the way things are: we have not heard of any unfortunate occurrence that there might be in the community. And the way

things are, there are people lying here and there, held down by illness; and even that, certainly, is the responsibility of the Creator. And therefore let there be gratitude; we are always going to be grateful, we who remain, we who can claim to be happy. And give it your thought: the first thing for us to do is to be thankful for each other. And our minds will continue to be so.

THE EARTH

And now this is what Our Creator did: he decided, "I shall establish the earth, on which the people will move about. The new people, too, will be taking their places on the earth. And there will be a relationship when they want to refer to the earth: they will always say 'our mother, who supports our feet'." And it is true: we are using it every day and every night; we are moving about on the earth. And we are also obtaining from the earth the things that bring us happiness. And therefore let there be gratitude, for we believe that she has indeed done all that she was obliged to do; the responsibility that he assigned her, our mother, who supports our feet. And give it your thought, that we may do it properly: we now give thanks for that which supports our feet. And our minds will continue to be so.

THE WATER

And this is what the Creator did: he decided, "There will be springs on the earth. And there will be brooks on the earth as well; rivers will flow, and will pass by under the earth. And there will be ponds and lakes. They will work hand in hand, the way I fashion them on the earth. And moisture will continue to fall." And it is true: fresh water is available in abundance to us who move about on the earth. And, in fact, to all those things which he provided for our contentment, fresh water is abundantly available too. And it is true: we have been using it up to the present

time. It is the first thing we use when we arise each new time. When the new day dawns again, the first thing we use is water. And let there be gratitude. It is coming to pass as Our Creator intended. And give it your thought, that we may do it properly: we now give thanks for the springs, the brooks, the flowing river, and the ponds and lakes. And our minds will continue to be so.

THE BIRDS

And this is what Our Creator did. He decided, "I shall establish various creatures that will spread their wings from just above the earth to as far upward as they can go. And they too will be called animals. They will begin just above the earth, and will go all the way to the clouds. And they too all have names, the birds with outspread wings." And with respect to the small birds he decided, "There will be a certain period when they will stir, and they will turn back, going where it is warm. And it will become warm again on the earth, and they will return. With all their voices they will sing once more their beautiful songs. And it will lift the minds of all who remain when the small birds return." And he arranged as well that they are available to us as food, the birds with outspread wings. It is true: we are using them too, the birds with outspread wings. They are available to us as food. And we believe that they too are carrying out their responsibility. They all, as I said, have names according to their type. And give it your thought, that we may do it properly: we now give thanks for the birds with outspread wings. And our minds will continue to be so.

THE SUN

And now this is what Our Creator did: he decided, "There will be a sky above the heads of the people moving about. I must have a helper in the sky as well." And indeed he assigned him to be attached to the sky. There he will move about, and will cross the earth. He will always come from a certain direction, and will always go in a certain direction. And he also prescribed a relationship when we want to refer to it: we shall say "Our Elder Brother, the Sun." And it is true: he is carrying out his responsibility, attached there to the sky; there is beautiful daylight, and we are happy. And we believe that he too has done all that he was obligated to do;

everything that he (the Creator) left to grow of its own accord is flourishing. He gave him the added responsibility of making it warm on the earth, so that everything he left to grow of its own accord would flourish. And we believe that he is performing his obligation up to the present time, the assignment he was given. And give it your thought, that we may do it properly: we give our thanks for him, Our Elder Brother, the Sun. And our minds will continue to be so.

THE CREATOR

And now this is what Our Creator did. He decided, "I myself shall continue to dwell above the sky, and that is where those on the earth will end their thanksgiving. They will simply continue to have gratitude for everything they see that I created on the earth, and for everything they see that is growing." That is what he intended. "The people moving about on the earth will have love; they will simply be grateful. They will begin on the earth, giving thanks for all they see. They will carry it upward, ending where I dwell. I shall always be listening carefully to what they are saying, the people who move about. And indeed I shall always be watching carefully what they do, the people on the earth." And up to the present time, indeed, we people believe we are happy. And therefore let there also be gratitude that we can claim to be happy. And give it your thought, that with one mind we may now give thanks for him, Our Creator. And our minds will continue to be so.

Following the Thanksgiving Address, the Feather Dance was performed. This was the most important and probably the most beautiful of all the dances with which the Iroquois worshipped the Master of Life. Sacred tobacco was burned and other dances held. After these rituals, the people played games and then concluded the rites of the day, as they did all the days of the festival, with a feast of corn soup.

These daylight rituals were followed by social dances in the evening, when the people were again in the realm of the left-handed twin. While the festivities of the day were solemn and quiet, the festivities of the night were gay. The people danced and sang through the night until finally they grew tired and fell asleep, to rise again for the religious rituals of the next day.

On the second day, the Thanksgiving "Dance" was performed. This was not one long uninterrupted dance, but a series of alternating speeches, dances, and songs in which the people again gave thanks for all the natural objects in the world around them, such as the maple, the berries and fruits, the crops, the sun, the moon, the wind and the stars.

On the third day, the people gave thanks to each other for acts of kindness and for all those good things that had happened to individuals and the community. The festival was concluded on the fourth day with the playing of the bowl game, one moiety playing against the other, as one twin had played against the other "in the beginning".

For the four days of ceremonies, the people had sung and danced and prayed and played together, renewing once again their bonds with

each other, with the world of nature, and with the world of the super-natural. It was time again to turn to work.

Then came the harvest — one of the busiest work-times of the Iroquois year. Here again the people worked together. The women gathered the crops from the fields and brought them into the village. The corn was husked and braided and hung to dry on poles resting on crotched posts. Great chains of braided corn glowed red and purple and yellow and white against the walls of the longhouse. Pits had to be dug for storing vegetables for winter. Corn was charred for pounding into meal.

— From: *The Great Tree and the Longhouse* by H.W. Hertzberg. © 1966 by MacMillan Publishing Company. Reprinted by permission of the publisher.

The Prayer Rite — Islam

H.8

Five times a day the muezzin, the crier, chants from the minaret of the mosque the adhan, the call to prayer. Five times a day the faithful respond to the call, using the words and the actions shown in the diagrams.

THE ADHAN

Allah is very good (repeated four times)
I testify that God is One (repeated twice)
I testify that Muhammad is the Messenger of God (repeated twice)
Come to prayer (repeated twice)
Come to prosperity (repeated twice)
God is One.
Prayer is better than sleep (repeated at morning prayer only)

1. How many times is a Muslim obliged to place his forehead on the ground in the course of a day's prayer? Suggest reasons why this practice is followed.
2. What does a close examination of these prayer rites reveal about the Islamic attitude to Allah, to Islam, to faith and to the place of religion in life?
3. Imagine you are a Muslim performing the prayer rites. Compose a first-person monologue describing your thoughts as you perform the rites.

The five obligatory periods of daily prayers	
<i>Time of prayer</i>	<i>Number of rak'at for each prayer period</i>
from dawn until sunrise	2
from the inclination of the sun to the west until the person's shadow be the length of his own stature	4
from that time until the sun assumes a yellow appearance	4
from sunset until dark	3
from that time until some moment before dawn	4

The origin of these prayer rites is the Qur'an. As you read the following verses, identify the obligations regarding prayer.

Many a time we have seen you turn your eyes towards heaven. We will make you turn towards a *qiblah* (direction) that will please you. Turn towards the Holy Mosque; (at Mecca) wherever you be, face towards it. (Qur'an II:144)

1 	2 	3 	4 	5 	6 
Declaration of Intent.	"God is very great."	Supplication: recitation of First Chapter of Qur'an.	Bending: Praise of God's majesty.	Resumption of standing posture.	First Prostration.
7 	8 	9 	10 	11 	12 
First sitting position: "God is very great."	Second Prostration.	Second sitting position: personal witness to God's glory; prayers for Muhammad, Abraham, self and families.	First salam—"Peace and mercy to you."	Second salam—"Peace and mercy to you."	Prayers of supplication, including personal ones.

Movements one to eight comprise one rak'a (bending). Movements nine to twelve follow the completion of the number of rak'at expressed in the intention.

Believers, when you rise to pray wash your faces and your hands as far as the elbow, and wipe your heads and your feet to the ankle. If you are polluted cleanse yourselves. But if you are sick or travelling the road; or if, when you have just relieved yourselves or had intercourse with women, you can find no water, take some clean sand and rub your hands and faces with it. Allah does not wish to burden you; He seeks only to purify you and to perfect His favour to you, so that you may give thanks. (Qur'an V:6)

Recite your prayers at sunset, at nightfall, and at dawn: the dawn prayer has its witnesses. Pray during the night as well, an additional duty for the fulfilment of which your Lord may exalt you to an honourable station. (Qur'an XVII:78,79)

Believers, when you are summoned to Friday prayers hasten to the remembrance of Allah and cease your trading. That would be best for you, if you but knew it. Then, when the prayers are ended, disperse and go in quest of Allah's bounty. Remember Allah always, so that you may prosper. (Qur'an LXII:9-10)

Read the following brief description of the observance of Friday in Pakistan.

On Fridays males are expected to attend the mosque at noon to take part in communal prayer and hear the weekly sermon (khutbah). However, Friday is not considered the equivalent of the Sabbath and the ordinary business holiday for government offices, banks, and the larger stores in Pakistan is Sunday. In practice, many places are also closed on Friday afternoons: the less Westernized shops in the bazaars and some of the universities are closed all day Friday and open for all or part of Sunday. (Wilber, *Pakistan*, p. 89)

1. What is the purpose and significance of the cleansing rite as a preparation for prayer?
2. What do these instructions concerning prayer reveal about the Islamic concept of the relationship between Allah and man?
3. In what way is the performance of the prayer rite different on Fridays than on the other days of the week? Discuss the validity of Wilber's claim that "Friday is not considered the equal of the Sabbath."

— From *The Many Faces of Religion: An Inquiry Approach*.
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'Meditation' or Mental Culture:

H.9

Bhavana

The Buddha said: 'O bhikkhus, there are two kinds of illness. What are those two? Physical illness and mental illness. There seem to be people who enjoy freedom from physical illness even for a year or two ... even for a hundred years or more. But, O bhikkhus, rare in this world are those who enjoy freedom from mental illness even for one moment, except those who are free from mental defilements' (i.e., except arahants).

The Buddha's teaching, particularly his way of 'meditation', aims at producing a state of perfect mental health, equilibrium and tranquility. It is unfortunate that hardly any other section of the Buddha's teaching is so much misunderstood as 'meditation', both by Buddhists and non-Buddhists. The moment the word 'meditation' is mentioned, one thinks of an escape from the daily activities of life; assuming a particular posture, like a statue in some cave or cell in a monastery, in some remote place cut off from society; and musing on, or being absorbed in, some kind of mystic or mysterious thought or trance. True Buddhist 'meditation' does not mean this kind of escape at all. The Buddha's teaching on this subject was so wrongly, or so little understood, that in later times the way of 'meditation' deteriorated and degenerated into a kind of ritual or ceremony almost technical in its routine.

Most people are interested in meditation or yoga in order to gain some spiritual or mystic powers like the 'third eye', which others do not possess. There was some time ago a Buddhist nun in India who was trying to develop a power to see through her ears, while she was still in the possession of the 'power' of perfect eyesight! This kind of idea is nothing but 'spiritual perversion'. It is always a question of desire, 'thirst' for power.

The word meditation is a very poor substitute for the original term *bhāvanā*, which means 'culture' or 'development', i.e., mental culture or mental development. The Buddhist *bhāvanā*, properly speaking, is mental culture in the full sense of the term. It aims at cleansing the mind of impurities and disturbances, such as lustful desires, hatred, ill-will, indolence, worries and restlessness, sceptical doubts, and cultivating such qualities as concentration, awareness, intelligence, will, energy, the analytical faculty, confidence, joy, tranquility, leading finally to the attainment of highest wisdom which sees the nature of things as they are, and realizes the Ultimate Truth, Nirvāna.

There are two forms of meditation. One is the development of mental concentration (*samatha* or *samādhi*), of one-pointedness of mind (*cittakaggata*, Skt. *cittakāgratā*), by various methods prescribed in the texts, leading up to the highest mystic states such as 'the Sphere of Nothingness' or 'the Sphere of Neither-Perception-nor-Non-Perception'. All these mystic states, according to the Buddha, are mind-created, mind-produced, conditioned (*samkhata*). They have nothing to do with Reality, Truth, Nirvāna. This form of meditation existed before the Buddha. Hence it is not purely Buddhist, but it is not excluded from the field of Buddhist meditation. However it is not essential for the realization of Nirvāna. The Buddha himself, before his Enlightenment, studied these yogic practices under different teachers and attained to the highest mystic states; but he was not satisfied with them, because they did not give complete liberation, they did not give insight into the Ultimate Reality. He considered these mystic states only as 'happy living in this existence' (*ditthadhammasukhavihāra*), or 'peaceful living' (*santavihāra*), and nothing more.

He therefore discovered the other form of 'meditation' known as *vipassanā* (Skt. *vipāśyanā* or *vidarśanā*), 'insight' into the nature of things, leading to the complete liberation of mind, to the realization of the Ultimate Truth, Nirvāṇa. This is essentially Buddhist 'meditation', Buddhist mental culture. It is an analytical method based on mindfulness, awareness, vigilance, observation.

It is impossible to do justice to such a vast subject in a few pages. However an attempt is made here to give a very brief and rough idea of the true Buddhist 'meditation', mental culture or mental development, in a practical way.

The most important discourse ever given by the Buddha on mental development ('meditation') is called the *Satipatthāna-sutta* 'The Setting-up of Mindfulness' (No. 22 of the *Digha-nikāya*, or No. 10 of the *Majjhima-nikāya*). This discourse is so highly venerated in tradition that it is regularly recited not only in Buddhist monasteries, but also in Buddhist homes with members of the family sitting round and listening with deep devotion. Very often bhikkhus recite this *sutta* by the bed-side of a dying man to purify his last thoughts.

The ways of 'meditation' given in this discourse are not cut off from life, nor do they avoid life; on the contrary, they are all connected with our life, our daily activities, our sorrows and joys, our words and thoughts, our moral and intellectual occupations.

The discourse is divided into four main sections: the first section deals with our body (*kāya*), the second with our feelings and sensations (*vedanā*), the third with the mind (*citta*), and the fourth with various moral and intellectual subjects (*dhamma*).

It should be clearly borne in mind that whatever the form of 'meditation' may be, the essential thing is mindfulness or awareness (*sati*), attention or observation (*anupassanā*).

One of the most well-known, popular and practical examples of 'meditation' connected with the body is called 'The Mindfulness or Awareness of in-and-out breathing' (*ānāpānasati*). It is for this 'meditation' only that a particular and definite posture is prescribed in the text. For other forms of 'meditation' given in this *sutta*, you may sit, stand, walk, or lie down, as you like. But, for cultivating mindfulness of in-and-out breathing, one should sit, according to the text, 'cross-legged, keeping the body erect and mindfulness alert'. But sitting cross-legged is not practical and easy for people of all

countries, particularly for Westerners. Therefore, those who find it difficult to sit cross-legged, may sit on a chair, 'keeping the body erect and mindfulness alert'. It is very necessary for this exercise that the meditator should sit erect, but not stiff, his hands placed comfortably on his lap. Thus seated, you may close your eyes, or you may gaze at the tip of your nose, as it may be convenient to you.

You breathe in and out all day and night, but you are never mindful of it, you never for a second concentrate your mind on it. Now you are going to do just this. Breathe in and out as usual, without any effort or strain. Now, bring your mind to concentrate on your breathing-in and breathing-out; let your mind watch and observe your breathing in and out; let your mind be aware and vigilant of your breathing in and out. When you breathe, you sometimes take deep breaths, sometimes not. This does not matter at all. Breathe normally and naturally. The only thing is that when you take deep breaths you should be aware that they are deep breaths, and so on. In other words, your mind should be so fully concentrated on your breathing that you are aware of its movements and changes. Forget all other things, your surroundings, your environment; do not raise your eyes and look at anything. Try to do this for five or ten minutes.

At the beginning you will find it extremely difficult to bring your mind to concentrate on your breathing. You will be astonished how your mind runs away. It does not stay. You begin to think of various things. You hear sounds outside. Your mind is disturbed and distracted. You may be dismayed and disappointed. But if you continue to practise this exercise twice daily, morning and evening, for about five or ten minutes at a time, you will gradually, by and by, begin to concentrate your mind on your breathing. After a certain period, you will experience just that split second when your mind is fully concentrated on your breathing, when you will not hear even sounds nearby, when no external world exists for you. This slight moment is such a tremendous experience for you, full of joy, happiness and tranquility, that you would like to continue it. But still you cannot. Yet if you go on practising this regularly, you may repeat the experience again and again for longer and longer periods. That is the moment when you lose yourself completely in your mindfulness of breathing. As long as you are conscious of yourself you can never concentrate on anything.

This exercise of mindfulness of breathing, which is one of the simplest and easiest prac-

tices, is meant to develop concentration leading up to very high mystic attainments (*dhyāna*). Besides, the power of concentration is essential for any kind of deep understanding, penetration, insight into the nature of things, including the realization of Nirvāṇa.

Apart from all this, this exercise on breathing gives you immediate results. It is good for your physical health, for relaxation, sound sleep, and for efficiency in your daily work. It makes you calm and tranquil. Even at moments when you are nervous or excited, if you practise this for a couple of minutes, you will see for yourself that you become immediately quiet and at peace. You feel as if you have awakened after a good rest.

Another very important, practical, and useful form of 'meditation' (mental development) is to be aware and mindful of whatever you do, physically or verbally, during the daily routine of work in your life, private, public or professional. Whether you walk, stand, sit, lie down, or sleep, whether you stretch or bend your limbs, whether you look around, whether you put on your clothes, whether you talk or keep silence, whether you eat or drink, even whether you answer the calls of nature — in these and other activities, you should be fully aware and mindful of the act you perform at the moment. That is to say, that you should live in the present moment, in the present action. This does not mean that you should not think of the past or the future at all. On the contrary, you think of them in relation to the present moment, the present action, when and where it is relevant.

People do not generally live in their actions, in the present moment. They live in the past or in the future. Though they seem to be doing something now, here, they live somewhere else in their thoughts, in their imaginary problems and worries, usually in the memories of the past or in desires and speculations about the future. Therefore they do not live in, nor do they enjoy, what they do at the moment. So they are unhappy and discontented with the present moment, with the work at hand, and naturally they cannot give themselves fully to what they appear to be doing.

Sometimes you see a man in a restaurant reading while eating — a very common sight. He gives you the impression of being a very busy man, with no time even for eating. You wonder whether he eats or reads. One may say that he does both. In fact, he does neither, he enjoys neither. He is strained, and disturbed in

mind, and he does not enjoy what he does at the moment, does not live his life in the present moment, but unconsciously and foolishly tries to escape from life. (This does not mean, however, that one should not talk with a friend while having lunch or dinner.)

You cannot escape life however you may try. As long as you live, whether in a town or in a cave, you have to face it and live it. Real life is the present moment — not the memories of the past which is dead and gone, nor the dreams of the future which is not yet born. One who lives in the present moment lives the real life, and he is happiest.

When asked why his disciples, who lived a simple and quiet life with only one meal a day, were so radiant, the Buddha replied: 'They do not repent the past, nor do they brood over the future. They live in the present. Therefore they are radiant. By brooding over the future and repenting the past, fools dry up like green reeds cut down (in the sun).'

Mindfulness, or awareness, does not mean that you should think and be conscious 'I am doing this' or 'I am doing that'. No. Just the contrary. The moment you think 'I am doing this', you become self-conscious, and then you do not live in the action, but you live in the idea 'I am', and consequently your work too is spoilt. You should forget yourself completely, and lose yourself in what you do. The moment a speaker becomes self-conscious and thinks 'I am addressing an audience', his speech is disturbed and his trend of thought broken. But when he forgets himself in his speech, in his subject, then he is at his best, he speaks well and explains things clearly. All great work — artistic, poetic, intellectual or spiritual — is produced at those moments when its creators are lost completely in their actions, when they forget themselves altogether, and are free from self-consciousness.

This mindfulness or awareness with regard to our activities, taught by the Buddha, is to live in the present moment, to live in the present action. (This is also the Zen way which is based primarily on this teaching.) Here in this form of meditation, you haven't got to perform any particular action in order to develop mindfulness, but you have only to be mindful and aware of whatever you may do. You haven't got to spend one second of your precious time on this particular 'meditation': you have only to cultivate mindfulness and awareness always, day and night, with regard to all activities in your usual daily life. These two forms of 'medi-

tation' discussed above are connected with our body.

Then there is a way of practising mental development ('meditation') with regard to all our sensations or feelings, whether happy, unhappy or neutral. Let us take only one example. You experience an unhappy, sorrowful sensation. In this state your mind is cloudy, hazy, not clear, it is depressed. In some cases, you do not even see clearly why you have that unhappy feeling. First of all, you should learn not to be unhappy about your unhappy feeling, not to be worried about your worries. But try to see clearly why there is a sensation or a feeling of unhappiness, or worry, or sorrow. Try to examine how it arises, its cause, how it disappears, its cessation. Try to examine it as if you are observing it from outside, without any subjective reaction, as a scientist observes some object. Here, too, you should not look at it as 'my feeling' or 'my sensation' subjectively, but only look at it as 'a feeling' or 'a sensation' objectively. You should forget again the false idea of 'I'. When you see its nature, how it arises and disappears, your mind grows dispassionate towards that sensation, and becomes detached and free. It is the same with regard to all sensations or feelings.

Now let us discuss the form of 'meditation' with regard to our minds. You should be fully aware of the fact whenever your mind is passionate or detached, whenever it is overpowered by hatred, ill-will, jealousy, or is full of love, compassion, whenever it is deluded or has a clear and right understanding, and so on and so forth. We must admit that very often we are afraid or ashamed to look at our own minds. So we prefer to avoid it. One should be bold and sincere and look at one's own mind as one looks at one's face in a mirror.

Here is no attitude of criticizing or judging, or discriminating between right and wrong, or good and bad. It is simply observing, watching, examining. You are not a judge, but a scientist. When you observe your mind, and see its true nature clearly, you become dispassionate with regard to its emotions, sentiments and states. Thus you become detached and free, so that you may see things as they are.

Let us take one example. Say you are really angry, overpowered by anger, ill-will, hatred. It is curious, and paradoxical, that the man who is in anger is not really aware, not mindful that he is angry. The moment he becomes aware and mindful of that state of his mind, the moment he sees his anger, it becomes, as if it were, shy and

ashamed, and begins to subside. You should examine its nature, how it arises, how it disappears. Here again it should be remembered that you should not think 'I am angry', or of 'my anger'. You should only be aware and mindful of the state of an angry mind. You are only observing and examining an angry mind objectively. This should be the attitude with regard to all sentiments, emotions, and states of mind.

Then there is a form of 'meditation' on ethical, spiritual and intellectual subjects. All our studies, reading, discussions, conversation and deliberations on such subjects are included in this 'meditation'. To read this book, and to think deeply about the subjects discussed in it, is a form of meditation. We have seen earlier that the conversation between Khemaka and the group of monks was a form of meditation which led to the realization of Nirvāṇa.

So, according to this form of meditation, you may study, think, and deliberate on the Five Hindrances (*Nīvarana*), namely:

1. lustful desires (*kāmacchanda*),
2. ill-will, hatred or anger (*vyāpāda*),
3. torpor and languor (*thīna-middha*),
4. restlessness and worry (*uddhacca-kukkucca*),
5. sceptical doubts (*vicikicchā*).

These five are considered as hindrances to any kind of clear understanding, as a matter of fact, to any kind of progress. When one is overpowered by them and when one does not know how to get rid of them, then one cannot understand right and wrong, or good and bad.

One may also 'meditate' on the Seven Factors of Enlightenment (*Bojjhanga*). They are:

1. Mindfulness (*sati*), i.e., to be aware and mindful in all activities and movements both physical and mental, as we discussed above.
2. Investigation and research into the various problems of doctrine (*dhamma-vicaya*). Included here are all our religious, ethical and philosophical studies, reading, researches, discussions, conversation, even attending lectures relating to such doctrinal subjects.
3. Energy (*virīya*), to work with determination till the end.
4. Joy (*pīti*), the quality quite contrary to the pessimistic, gloomy or melancholic attitude of mind.

5. Relaxation (*passaddhi*) of both body and mind. One should not be stiff physically or mentally.
6. Concentration (*samādhi*), as discussed above.
7. Equanimity (*upekkhā*), i.e., to be able to face life in all its vicissitudes with calm of mind, tranquillity, without disturbance.

To cultivate these qualities the most essential thing is a genuine wish, will, or inclination. Many other material and spiritual conditions conducive to the development of each quality are described in the texts.

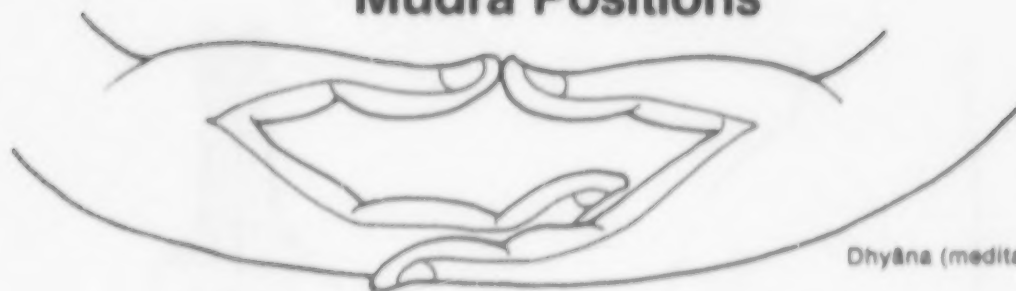
One may also 'meditate' on such subjects as the Five Aggregates investigating the question 'What is a being?' or 'What is it that is called I?', or on the Four Noble Truths, as we discussed above. Study and investigation of those subjects constitute this fourth form of meditation, which leads to the realization of Ultimate Truth.

Apart from those we have discussed here, there are many other subjects of meditation, traditionally forty in number, among which mention should be made particularly of the four Sublime States (*Brahma-ribhāra*): (1) extending unlimited, universal love and good-will (*mettā*) to all living beings without any kind of discrimination, 'just as a mother loves her only child'; (2) compassion (*karuṇā*) for all living beings who are suffering, in trouble and affliction; (3) sympathetic joy (*muditā*) in others' success, welfare and happiness; and (4) equanimity (*upekkhā*) in all vicissitudes of life.

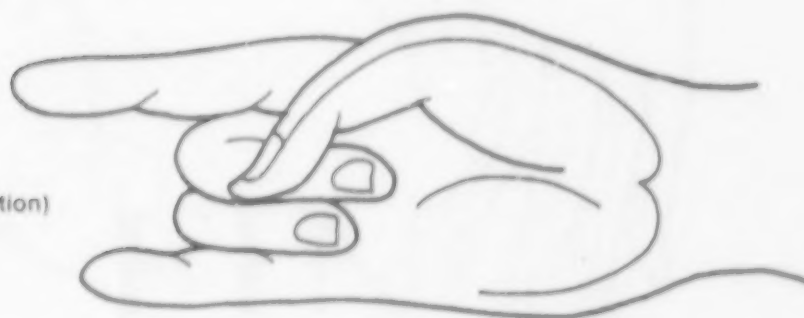
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Mudra Positions

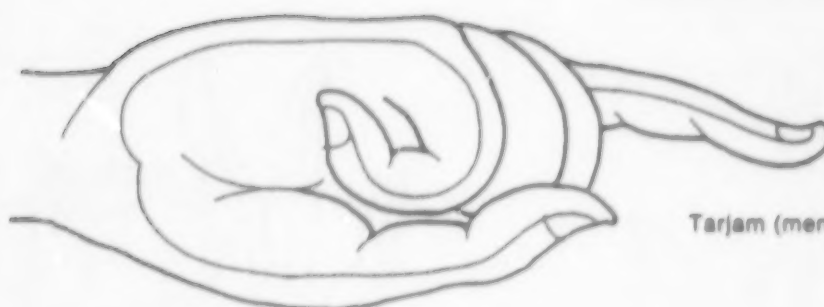
H.10



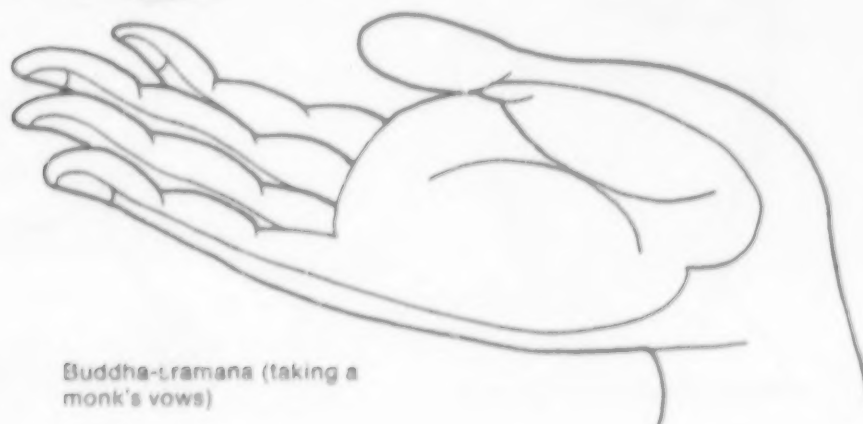
Dhyāna (meditation)



Karana (action)



Tarjam (menacing)



Buddha-Uramana (taking a monk's vows)



Bhūmi-sparśa (touching the Earth
as witness to Enlightenment)



Namaskāra (salutation)



Abhaya (granting fearlessness)



Vitarka (intellective argumentation)

H.10



Bhōṭa-dāmarā (driving away evil)



Varada (bestowing the wish)



Vajra-hūmkāra (the Eternal and Supreme Vajr)



Dharma-cakra (setting the wheel of law into motion)



This figure of the Teaching Buddha (5th century A.D.) in the familiar "lotus posture" used in Asian meditation, his hands in the mudra known as turning the wheel of the law", is a masterpiece from Sarnath near Benares, a famous site in the early annals of Buddhism since it was the scene of the Buddha's first sermon. Artists from this noted sanctuary and pilgrimage center created some of the most beautiful of all Buddha figures, destined to shed their stylistic influence on many distant parts of the Asian world. Although only 5 feet 3 inches in height — including pedestal and halo — the figure has, along with an intrinsic grace and balanced symmetry, the superb monumentality of the best art of the Gupta period (320-600 A.D.), generally considered the golden age of Indian art.

Where Came a Witch and Pumpkin H.12

I was wondering, the other day, where Hallowe'en came from. So, I got out the old encyclopedia and looked it up. In some way it has certainly deviated from the original course set out, but in others has simply stayed the same.

Originally called All Hallow's Eve, because it fell on the eve of All Saint's Day, the name was later shortened to Hallowe'en. It is a combination of a Christian feast and a pagan holiday.

To the pagan Druids of Britain, Hallowe'en was a New Year's Eve, the last day was Samhain, "end of summer". The Druids believed that on the eve of Samhain the dead revisited their old homes and witches were more evil than ever. They lighted bonfires atop the hills, partly to frighten away witches and partly to light the way home for visiting ghosts.

With so many spirits abroad, the ancient Britons thought it wise to don weird costumes on the eve of Samhain. The disguises were intended to trick spirits into thinking the Britons belonged to their bands. Then the witches wouldn't harm them, and fairies wouldn't carry them away to fairyland.

British immigrants brought Hallowe'en to North America. Our pumpkin jack-o'-lanterns are cousins of the Scottish jack-o'-lanterns that are carved out of large turnips. "Trick or treat" began in Ireland in the 1600's when the poor traveled from house to house, begging food for an All Hallow's Feast.

Quite interesting, really. It makes you think of how many of our customs today come from ancient times overseas.

As a last reminder, please do not go out and smash up anything on Mat Night. It is a night intended for tricks, not catastrophes.

Family Life Pattern

H.13

1	2	3	4	5	6	7	8	9
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1. Newly married couple
2. Expectant parents
3. First child
4. The crowded years
5. The early school years
6. The adolescent school years
7. The launching years
8. The empty nest
9. The aging years

Hindu Rituals

H.14

In Hinduism there are correct and dutiful ways of living for each person in the social system (caste) and according to the stage of life. There are four stages in which a person is placed. They are student, householder, retirement and hermit. The "twice-born" Hindus are especially concerned with the appropriate way to live.

The important events of life—birth, naming, marriage, death—are marked with ritual events. These rites are called **samskāras**, which means purification. Some Hindus claim there are as many as 40 samskāra between conception and cremation.

As in all ceremonies in India, the rite is celebrated in the living room of the family. Relatives and friends are invited. According to strict Brahmanical custom men sit on one side, the women sit on the other.

For a wedding rite, the husband and wife who are in wedding apparel, sit before the sacred fire facing east. In most instances the couple to be married do not know each other. Marriages are arranged by intermediaries who negotiate an alliance between families. The family priest with the mark of his sect faces south. The priest advises and directs the couple in the performance of the rite. Two young girls bring forward a crushed seed which the husband secretly places in the nostril of his wife which is a symbolic effort to give birth to a son who will maintain family traditions. To ensure the safe delivery of this child a second ritual is performed. The wife changes her sari and kindles the sacred fire. Then her husband parts her hair with a quill which symbolizes the "opening up" of the mother in delivery so that the child may emerge without damage. The guests are essential to the ceremony. Their presence formally acknowledges the ritual. At the conclusion of the wedding rite, the husband and wife present each guest with a gift.

There are a number of ritual ceremonies which follow the birth of a child. Name giving is a rite whereby the father secretly whispers the child's ritual name into the child's ear. There

are invocations (prayers) for strength, talent, understanding and warding off evil.

Rituals, also, make the beginning of the child's formal education. Hair is regarded as a sign of potency and strength but it is also believed to be ritually unclean. It is, therefore, symbolically cut away so that the boy may study with spiritual purity and readiness. The hair clippings are placed in a sacred river or temple tank in the belief that the potency of the boy will not be taken away by evil ones.

One of the most important life cycle ceremonies is investiture, which marks the student stage of life. It is sometimes referred to as the sacrament of thread-investiture and is called "**upanayana**", which means bringing near. It is at this point that he learns the religious literature of the Veda in which he is symbolically reborn. The outward symbol of his rebirth is the sacred thread, worn by all twice-born men. This ceremony occurs at teen age when the son is given over to the custody of his guru or spiritual father. Shaving of head and other body hair are a part of the ritual. To receive the most secret part of the investiture, the boy, his blood father and guru, enter a tent to teach him the sacred mysteries. He must now chant the sacred prayers daily and try to learn the sacred wisdom of his guru. In the final act of this ceremony, he receives the sacred thread which he will be expected to wear as an outward symbol of his inward resolve for the remainder of his life. The thread which is looped over the left shoulder and under the right arm will be renewed once each year. The end of the student stage and beginning of the householder stage of life is marked by marriage.

The last rites involve activities at the death bed, ministrations for the corpse and cremation. All rites are done in honor of the undying and eternal spirit of the deceased since Hindus believe that the Atman passes to another existence when it leaves its most recent body. Within hours after death the body is washed and dressed; the family priest comes to help the mourners perform the rites. It is the eldest

son's responsibility to light the cremation fire, but before doing so he breaks a pot of water near the head of the corpse — the gushing out of water symbolizes the freed spirit of the deceased. In ancient times it was the custom for the eldest son to crush the head of the corpse to free the spirit of the deceased. The next day he returns, sprinkles the ashes with

water, collects the remaining bones and deposits them in a sacred river or temple tank. Many Hindus hold memorial rites on the morning of the new moon each month for their departed ancestors. While the memorial rites do seem complex they do not require much time.

A Bar-Mitzvah Story

H.15

At the age of thirteen, Joel Shuster had his Bar-Mitzvah. That is, he became a Son of the Commandment. Bar-Mitzvah is the rite which marks the transition from boyhood to manhood in the Jewish tradition. Joel celebrated his Bar-Mitzvah on the Saturday after his thirteenth birthday.

Joel had prepared for this special day since he was seven years old. Twice a week after school and on Sundays Joel attended Jewish School to learn about Jewish beliefs and customs as well as he learned how to read Hebrew.

Joel's family and their friends came from near and far for the celebration of his Bar-Mitzvah. On the day of the Bar-Mitzvah, everyone attended the regular morning sabbath service. During the service the Torah was removed from the Ark and opened. Joel was then honoured with an "alijah", a call to come forward and read a portion of the Torah. After Joel read the scriptures in Hebrew, he recited some benedictions (prayers). During the final part of the ceremony, Joel, now considered a man, delivered from the pulpit an address in which, among other things, he vowed to be a good Jew.

Joel, being from the orthodox tradition, wore a prayer shawl and skull cap. He also wore phylacteries (teffilin) which consists of two small black boxes containing small scrolls of parchment upon which are written four biblical passages (Exodus 13:1-10; Exodus 13:11-16; Deuteronomy 6:4-9; Deuteronomy 11:13-21). Each of the black boxes come with two leather straps so designed to enable one to be bound upon the hand and the other to be worn above the forehead. As a boy, Joel was not allowed to wear the phylacteries but now that he has become of age he is permitted to wear them as a physical reminder of the spiritual responsibilities of manhood.

After the morning service, family and friends met in the afternoon for great festivities. Joel was the center of attention. Good food, much dancing and great merriment pervaded; for Joel was now a man.

Hindu Wedding Ceremony

H.16

Hindu marriages are prepared with great pride and strict attention to every detail. Although customs vary in different parts of India, certain similarities can be found. The parents of the future bride and groom usually have an important influence in the choice of their off-spring's marriage partner. A Hindu wedding is not the joining together of only the bride and groom but of two extended families of parents, grandparents, brothers, sisters, aunts and uncles. The families consult an astrologer before the marriage takes place to see if the couple is compatible and inquiries are made concerning the spouse's family background, education, trade, income and other pertinent information. Only after all this information is compiled will the actual ceremony take place.

The wedding ceremony usually takes place in the bride's home and the expenses are borne by her family. The appropriate date and time of the marriage is carefully chosen — again with the assistance of the astrologer. As in most weddings, great care is taken to prepare a special menu of favourite dishes. The bride can spend hours with the female members of her family putting on elaborate make-up and her finest jewellery. The groom arrives amidst great fanfare and the ceremony takes place before an attending priest who recites passages from sacred scriptures. Food offerings are made into a fire that burns during the ceremony.

The garments of the bride and groom are tied together and the couple circle the fire seven times pledging the seven promises of mutual regard, respect, care, protection, service, loyalty and faithfulness.

Jewish Wedding Ceremony

H.17

On the Sabbath, before the wedding takes place, the groom is called upon in the synagogue to read a section of the Torah that is a prayer for the future happiness of the spouses. The wedding day, itself, takes on some characteristics of Yom Kippur. Traditionally, it is believed that the sins of the couple are forgiven and the bride and groom fast until the wedding ceremony is over.

The ceremony takes place under a huppah (canopy) where the bride and groom arrive escorted. At this point, in some communities, the bride circles the bridegroom. At the beginning of the ceremony, the rabbi recites Psalm 118:26-29 and a hymn is sung. Blessings are recited over a cup of wine and the bride and groom drink from the goblet. Then, according to Jewish law, the couple become husband and wife when the groom puts the ring on the index finger of the bride's hand and says: "Behold you are consecrated to me with this ring according to the law of Moses and Israel." Following this, the marriage certificate is read and signed by the newlyweds. Blessings are recited for the couple and the bride and groom drink from the cup of wine once more. The groom then crushes a glass with his heel symbolizing the destruction of Solomon's temple in Jerusalem and as a reminder that our earthly pleasures are limited.

The rabbi concludes the ceremony with a blessing for the couple wishing them protection, grace and peace. Before greeting their guests at the reception it is customary for the bride and groom to spend a few minutes together in private. This symbolizes their right to now live together as husband and wife.

Funeral Ritual — Copper Eskimos H.18

Death Beliefs

The Copper Eskimos of Victoria Island, north of the Arctic Circle, believe that once there was no death. Then one year at the end of a bitterly cold winter, so the myth goes, a family of four, father, mother and two sons, without food wandered starving from place to place. First, the mother died, then the boys and finally the father. All four were transformed into hills — and thus death came to the Copper Eskimos.

Adult members of the tribe, although they apparently do not live in their memories or talk of the dead, look at death very matter-of-factly. It is commonplace for them to say in making plans for a summer hunt, "If we are still alive"; or to comment on the frequency of death in their communities. This realization of the inevitability of death does not prevent them from often discussing it in a lighter vein. "The foxes have eaten so-and-so" is a typical jesting remark.

It seems that Copper Eskimos have no clear idea of what happens to the soul or spirit after death. They accept the thought that it is freed from the body, and the fact that they leave offerings for the dead person at the grave indicates their belief that the spirit exists and needs material aids.

They do not, therefore, look to the spirits of their dead for help. On the contrary, they regard them as generally malignant, and strive to placate and appease them. Spirits of people who have led good lives may prove harmless; other spirits are transformed into demons and are associated with other evil spirits who never experienced human existence, although they possess the power to assume human form. It is these latter spirits that haunt Eskimos and strive to harm them. They exercise control over the weather and the supply of game. To counteract their malevolent influence, which causes sickness and ruins hunting, the services of the medicine men are most frequently sought.

Appeasement of the spirits by the Eskimos is achieved by offerings of food and drink. Thus

when a caribou is killed, scraps of its liver or kidneys or the intestines are set aside for the spirits to eat. Likewise when a seal is caught, blubber scraps are left on the ice. At meals, the Copper Eskimos break off small portions of the food, and sprinkle a few drops of drink for the spirits.

Eskimos traveling alone shun graves, even those of relatives who were known to have died natural deaths. A still wider berth is given the graves of those who met violent deaths. It is their belief that the spirits of the slain linger near their graves and strive to do vengeance on passers-by.

Responses to Death

A form of deathwatch is set up in the tent of a person dying from natural causes. Eskimos who keep this vigil are described as "those who are afraid", and they remain until the end, relatives weeping and lamenting, and being comforted and consoled by neighbors and friends. When it seems apparent that a small child will die, the mother sometimes is required to take the child beyond the village limits, so that the villagers will escape the death taboo; or she may be required to remain in her home, holding the child in her arms, for the same reason.

The apparent inability of Eskimos to distinguish unconsciousness from real death, leads to many tales of the dead returning from the grave. There are authenticated stories of Eskimos left for dead, returning after several days to their villages. These apparently miraculous recoveries necessitated the services of the medicine man to remove all the taboos that had been created.

Care of the Body and Taboos

The Copper Eskimos prepare a body for burial by clothing it in its underdress and encasing the feet in shoes with soles of caribou skin. They then lace it up in the used platform skin of the dead, or if the deceased was a noted hunter, in a new skin.

When a woman dies, the body must lie in the house three days — a man, four days — before it is removed. During this time certain rules or taboos are followed. To violate these is to risk the transformation of the soul of the deceased into an evil spirit. During this period, those who are taboo may hunt, but if they catch a seal they may not use the skin for clothing. They may eat the meat and feed the skin to their dogs, and they may bring the seal into the house for these purposes. The women of the household may do no work of any kind, even sewing, during this period. At night, the occupants of the house sleep with their knives beside them. During this period no member of the family may comb his or her hair.

The loss of a stillborn or newly born child — many children are unwanted and strangled at birth — does not create many death taboos. Even for somewhat older children, there are few ceremonies or tribal procedures. However, a mother may not sew until her husband catches a seal or a caribou, and she must not leave her house without wearing a hood. For her to appear hoodless in the open would place a curse on the hunting. She may freely eat raw meat and intestines provided by other hunters.

When the days of the taboo have passed, the body is taken outdoors. Those who handle the body are required to cover their faces with the flap of their coats. So that they may see and breathe, they cut eye, nose and mouth openings in it.

Burial

The burial as well as the living customs of the Eskimos are directly affected by the weather. If death occurs when they are living in tents, the body is not carried through the door, but through an opening made in the rear of the tent. It is then carried to the place of burial on a skin. The grave will be located some distance from the village, in order that the dogs will not find and molest the body. The grave is formed by building a ring of stones, in the center of which the body is placed with the face of the body turned towards the rising sun. After the body has been placed in position, the thongs that bound it to the skin in which it was wrapped and carried are cut, so that the spirit of the departed may be free to leave, and an opening above the head is made to permit the soul to emerge. The body is then covered with stones. When snow is on the ground so that stones cannot be gathered, the body is brought to the burial ground on a sledge, and covered with a small snow house, with an opening above the head to allow the soul to emerge. When the

Copper Eskimos do not build such a burial igloo, they most likely will surround the body with a windbreak constructed of snow blocks, pending a chance to transport it to the nearest beach where they will cover it with stones. Under such circumstances the relatives observe a day of mourning in their tents before they resume their usual activities. Whether the body is immediately buried under stones, or placed in a snow house or protected by a windbreak, the head is pointed to the rising sun.

The attendants — those who have dressed and carried the body to the place of burial — on their return to the house or tent immediately drink water to quench the thirst of the dead man's soul. Special taboos apply to these people, generally two men.

After the burial they are not allowed to eat meat cooked in another's pot until they have first themselves caught a seal. As soon as they do so, they carry the seal from house to house and at each one they cut off and leave small pieces of blubber, which is used in lamps.

Post-burial Procedures

While a portion of the dead man's property is placed in his grave, the main part is distributed among his relatives. This division seems to be effected without discord. Although the dead man should traditionally be buried with the tools and weapons essential to him in life, it is the practice to substitute less costly for valuable objects, and sometimes miniatures or replicas instead of such valued possessions as waterboots and bows and arrows. The Eskimos rationalize this procedure by believing that the dead have the power to enlarge miniatures to full size, and when the genuine articles are placed in the grave, they often return and reclaim them some time after death. It is customary to divide a dead man's property equally among his children without regard to age.

The explorer Rasmussen observed that the "deceased's clothing and the sleeping skins that have belonged to him are thrown away, and likewise a tent in which there has been a death is discarded. If it is a snow hut, it must be abandoned immediately after the body has been taken to the stone burial circle." The people then move to a new hunting place. Parents keep the clothing of their dead child only as long as they remain at the place where he died. When they move, they lay it upon the child's grave.

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Funeral Ritual — The Annang Tribe H.19

Death Beliefs

The Annang tribe dwells in southeastern Nigeria, in West Africa. To members of this tribe who have not accepted the Christian faith, death is a gateway to the "outer world" — the country of the dead, the city of ghosts. It is a process of transmigration from the physical to the spiritual body. The dead travel to a land where rich remain rich, and poor, poor. Death is a kind of official command compelling the soul of a man to shed its bodily husk and become a participating citizen in the realm of the spiritual.

The Annang tribe never think of the dead as "entirely dead." Their belief is that he still lives, sees, hears, remains around the grave, and travels back and forth between it and his old haunts. They are convinced that if they do not bury the remains with appropriate honors the dead will strike back and bring misfortune or death upon the neglectful family. For this reason, as well as for the affection they bear the deceased, the members of the Annang tribe spend time and money in making a decent and proper burial.

Burial Procedures

The Annang tribe organizes itself into a kind of hierarchy with a chain of authority which begins with the personal family and extends through groups of families, villages and clans to the whole tribe. At each level someone is recognized as head of the group.

When one of its members dies, the head of the hierarchical order to which he belongs assumes control of funeral matters. If the deceased was a poor commoner, his personal family assumes the responsibility through its head; if he was a well-to-do or important person such as a family head, several families cooperate by the joint action of their heads; if he was the head of a village clan, the entire village joins in funeralizing him under the leadership of the chief; and if he was a clan head or tribal chieftain, the whole clan or tribe takes part under its leader.

In each case the responsible person cooperates closely with the various non-hierarchical organizations of which the deceased was a member. The latter are mutual aid groups and voluntary associations of various occupations. News of a death travels by a fixed route from the bottom to the top of the hierarchical order. Thus when a commoner dies the eldest son or daughter announces the death, first to the family head, then to the leaders of the various organizations in which he held membership, and then to other relatives and friends. In turn, the family head notifies the village head, who notifies the clan head. Again, the clan head informs the tribal chieftain from whom all family members, village clan heads, and other friendly chieftains receive the announcement.

While the women of the family sit around the body bending and stretching its joints to delay *rigor mortis*, the body is shaved, washed and given a change of clothing. In addition, it is constantly anointed with perfume. During these procedures grains of corn or, less frequently, aromatic leaves are burned. The resultant smoke serves a dual purpose: to ward off the evil spirit and to cover or remove offensive odors. Meanwhile, the women continue speaking of the body as though it still contained the spark of life.

When these preparations have been completed, the body is laid in state. If the deceased was a first-born son, his right hand is raised and held up with a string tied to the ceiling. The body of a cock — probably because of the bird's fighting qualities — is suspended from the ceiling, as a mark of special homage for a warrior. Honorary captains of family units organized for defense are usually selected from first-born sons.

The Funeral

After lying in state, the body is removed from the house and arranged in a sitting position on a log bench placed between living trees which were specially planted in honor of the dead of the village. This bench is called the "seat of confidence." While the body is in this position,

several live cattle are slaughtered before it, to honor the dead and to bid his spirit to begin its journey to the land of ghosts. Following this rite, strong men raise the body shoulder high and carry it off to the cemetery. The procession is led by the bugler, who plays constantly during the march. Behind him follow the warriors, brandishing weapons in mimic battle. Next parade the non-hierarchical organizations to which the deceased belonged. Their contribution to the colorful occasion consists of acrobatic displays. To their rear march the mourners. As the procession threads its way out of the village, a great talking drum, stationed at the home of the deceased, sends its reverberations far and wide with the message that this is the time for all persons within hearing to pay their last tribute to the dead.

Amid the booming of guns the funeral procession finally reaches the cemetery. This may belong either to the family or to the village, depending on the social status of the deceased. A wealthy family maintains its own cemetery.

To make the grave, a round hole — perhaps no larger in diameter than needed to pass the body through — is dug. As it grows deeper it is continuously widened until it is of considerable width at the usual depth of six feet. At the bottom, to one side, a large compartment, approximately six feet long and four feet wide, is excavated. In this recess the uncoffined body is laid to rest on floor mats. Buried with it are all kinds of paraphernalia, and a sum of money. A chief's body formerly was laid across the laps of condemned criminals, who were buried alive with him.

When the procession reaches the grave site, it halts, the veterans stage a mimic battle, and against the background of warlike drumming, the first-born of a chief's sons recounts the deeds of bravery that marked his father's life. The conclusion of each episode is punctuated with a thunderous roll of drums and an outburst of gunfire. Meanwhile the wife of the dead man continues to pray. As a sign of her final tribute, she bears on her head a new earthenware vase.

Mourning and Memorialization

The death of a member produces deep mourning in a family, and the closest of kin sequester themselves in their houses, and refrain from active work.

Not long after the burial, the family organizes what may be translated as the "Feast of Consecration," at which they feed and entertain numerous guests. This feast lasts from two to four weeks, and is terminated by a procession in which relatives, friends, and neighbors parade wearing sackcloth. Much pomp and circumstance and the firing of guns mark this ceremony. At its conclusion the property of the deceased is divided, with the first-born son receiving most, or — as trustee — all of it. A year or two later, the final memorial rites, the "Feast of Commemoration," takes place. To mark the grave, a furnished "memorial house" is built over it, or a tombstone is erected.

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Funeral Ritual — Japan

H.20

Buddhism and Shintoism

As is the case with most Asiatic countries, Japan is a land of multiple religious systems of beliefs and a variety of local and regional sacred folkways. For the Japanese, Buddhism is the most prevalent and in many ways the most influential religion. Nearly every family in Japan belongs to one sect or another. The keeping of ancestor tablets in household shrines and daily offerings of food and drink are Buddhist household practices. All matters concerning the afterlife, such as funerals and memorial services for deceased relatives, are looked after by the local Buddhist priest.

Shintoism is a more or less indigenously developed sect of religious beliefs that revolve about a constellation of deities. Shintoism can be found in three forms: popular Shinto, sect Shinto and official or state Shinto. In one form or another, Shinto beliefs are held by all Japanese subjects regardless of their Buddhist affiliations. Each village will have its local deity, and a shrine to house it. The practices revolving about such deity constitute popular Shinto. Sect Shinto organizes its adherents into named groups. Finally, state Shinto consists of a set of special sacred beliefs and practices associated with Japanese nationalism which are observed as part of the ritual of patriotism. As such, state Shinto is not a religion. By means of this distinction it is possible for Japan to have a constitutional guarantee of freedom of religion and still require Shinto observances of all her subjects regardless of whether they be Buddhist, Christian or agnostic.

Japanese Village Funerals

Social and Religious Organizations

Dr. John Embree, an anthropologist who lived for eighteen months among the rural Japanese, studied the social organization of a Japanese village. It was composed of small clusters of huts or flimsy houses presided over by a headman elected by the village members. All phases of the social and economic life of the village are characterized by a highly organized

cooperative system. Although Shintoism is not without importance in the lives of the villagers, the Buddhist temple exercises the most direct influence over their social affairs and the role of the Buddhist priest is crucial in most village funerals. Not only does the Buddhist priest generally preside at funerals and memorial services, but he derives the greater part of his income from them.

Response to Death

When a person falls sick, friends of the village visit his home to make social calls and to bring gifts of food to be eaten uncooked. If the sick man appears to be dying, the family gathers to keep the death watch. When he dies they telegraph the more distant relatives to invite them to the funeral — which usually takes place the day following the death. A child is sent to notify the village headman.

Upon receiving notice of the event, the headman takes charge. As the family members remain more or less immobilized with grief the cooperative enterprise of preparing the dead and preparing for the funeral gets under way. Many tasks must be performed in a short span of time. Many hands are busied.

Preparation of the Dead

A coffin must first be procured. It can be purchased at a nearby town or may be made in the village. The headman helps the family make decisions. Equipment and properties will be required, including paper flags containing prayers, paper processional lanterns, and a wooden candlestick. Men of the village gather in the yard to make these. Meanwhile the women set to work gathering and preparing the food required for the feast which is given before the burial. One woman sews a white pilgrim's outfit with which to shroud the body. The pallbearers spend most of the day digging a grave.

When the coffin is constructed or is purchased, the body, which lies behind an inverted screen, is disrobed by near relatives, thoroughly

washed, shrouded and coffined. So that the spirit may pay the ferryman for passage into eternity, a bag containing a few coins is hung from the dead person's waist, and meditation beads are entwined in his hand. Because it is considered indispensable to being fully clothed, a fan is laid in the coffin, together with some small favorite object belonging to the deceased. Some days are considered unlucky for funerals, and the body of one dying at such a time is thought likely to summon a living person to follow him quickly to the grave. To prevent so untoward an occurrence, a straw doll is placed in the coffin as a substitute. The dead are thought to listen, and so, as the relatives shroud the body, they describe aloud the tasks they are performing. To mask the odor of death, all who assist in coffining carry bunches of burning incense. On completing their task, they rush to bathe their hands in salt water.

Meanwhile the priest waits in a neighbor's house until these arrangements are completed and the family summons him. At the feast, which begins shortly, and is considered a farewell meal with the dead, he sits in the seat of honor near the alcove in which is kept the Shinto god shelf. All participants in the funeral feast change to their most formal attire, and women wear a special funeral hair dress. Fish are banned from the menu of the funeral feast; and the cakes, although made of the same dry flour used for the cakes in the naming and wedding ceremonies, are dead white. While the family and the priest are thus solemnly employed within the house, the men of the community who have been assisting in the funeral preparations have gathered in the yard or barn to eat, drink, and enjoy themselves.

The Funeral

When the ancient formulas have been recited by the priest, the men of the hamlet enter the house, carry out the coffin and bind it to poles which they raise and carry on their shoulders. The procession then forms in line, and the relatives march to the churchyard maintained by the hamlet. After the procession leaves the house, the women who have served remain behind to sweep the floor and eat their meal.

At the cemetery the priest conducts a graveside service, and the body is lowered into the grave. When he concludes, he leaves. The relatives follow soon after. Talking and laughing, the pallbearers fill the grave and place the markers. Etiquette requires that the mourners do not remain with the family that night, but return to their respective homes.

Additional Service

On the day following the funeral the relatives of the dead person again visit the house of the dead, and from there go to the cemetery. Before visiting the grave they wash their hands. The Buddhist priest also visits the family to collect for the funeral services and to make arrangements for seven memorial services, the first and seventh to take place at the home of the deceased, and the rest at the homes of relatives. While orthodox Buddhist rules require that these should be at seven day intervals, the practice is less strict, and the traditionally forty-nine day observance is sometimes telescoped into forty-two days or less. This short cut is made not from motives of impiety, but because the villagers dislike having the period extended, by accident of the calendar, through parts of three months, or beyond the end of a year.

At each of these services the priest reads prayers before the dead man's portrait of *Amida*, the Savior. Relatives bearing gifts of rice attend these services, and, after visiting the grave, are entertained at a small party in the dead man's home. With the seventh observance the mourning period closes, and food taboos are lifted. Prior to this time the bereaved family was forbidden to eat fish.

The festival of Bon, which is similar to our New Year's is celebrated from the thirteenth to the fifteenth day of the seventh month. On this great holiday the souls of dead ancestors are believed to return and to dwell in the *butsudan*, the Buddhist alcove with its scroll painting of *Amida*, the Savior. In this painting, *Amida* is pictured with many golden rays emanating from him. The dead are believed to begin to arrive on the night of the thirteenth and to remain until the night of the sixteenth. At some time or other during this celebration it is customary in most villages for all members of the hamlet to pay a call at the home of a family which has lost a member by death during the preceding year. The visitors bring gifts: money, lanterns, rice, candles, rice beer, incense sticks, cakes, and noodles; and in return, are feasted. Because this is a funeral ceremony, no fish is served. As a result of the campaign for economy in some hamlets, the visiting is dispensed with, and, instead, each family makes a small money contribution to the elected head of the clan, who passes it along to the bereaved family.

Great preparations are made for the festival of Bon. Graves are cleaned up, so that the returning spirits will find them in good condition, and, on the thirteenth, containers of water

and flowers in bamboo vases are placed on them. At the graves of the newly dead, relatives and other members of the hamlet sometimes offer flowers, or a mixture of rice and chopped eggplant or cucumber, or holy stones.

Houses are also cleaned and decorated with flowers and lanterns. The custom of bowing to ghosts as they enter the house on the thirteenth day, but not seeing them off as they leave on the sixteenth has passed. The path by which

they go is lighted with candles, and the entrance to it, by torches. When the ghosts depart, the living accompany them, carrying candles and little pine torches. After bidding the ghosts goodby, the relatives return to the house for a drinking party.

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Comparison of Death Rites of Passage

H.21

Religion/Culture			
PREPARATION The Body: The Site: The Participant:			
BURIAL PRACTICE (The Rites)			
POST-BURIAL PRACTICE			
SYMBOLS AND INTERPRETATION			
OTHER COMMENTS			

Comparison of Death Rates of Passengers

Line	Company	Passengers	Deaths	Rate
1	Atlantic	100	1	1%
2	North Atlantic	200	2	1%
3	South Atlantic	300	3	1%
4	West Atlantic	400	4	1%
5	East Atlantic	500	5	1%
6	Central Atlantic	600	6	1%
7	North Atlantic	700	7	1%
8	South Atlantic	800	8	1%
9	West Atlantic	900	9	1%
10	East Atlantic	1000	10	1%

APPENDIX "J"
MODULE 3 — RELATIONSHIPS

APPENDIX 2

MODULE 2 - RELATIONSHIPS

A Family Is...

J.1

"All happy families resemble one another; each unhappy family is unhappy in its own way."

— Leo Tolstoy

"A mother accepts her child before she knows who that child will be."

— Margaret Mead

"We didn't have any milk and we didn't have any money. My husband said, 'I just can't let these children starve.' There were no jobs around. So he took a half a gallon of milk off somebody's step and brought it home for the children. That's the first time I'd ever known him to take anything. Later on when he got a job, he went out there and tried to pay the people. They told him he didn't have to pay them. They said they didn't feel bad as long as they knew that some hungry child had some milk."

— The Workers, by Kenneth Lasson

"Some are kissing mothers and some are scolding mothers. But it is love just the same. And most mothers kiss and scold together."

— Pearl S. Buck

"The real menace in dealing with a five-year-old is that soon you begin to sound like a five-year-old."

— Jean Kerr

"Children have never been very good at listening to their elders, but they have never failed to imitate them."

— James Baldwin

"When I was a boy of 14, my father was so ignorant I could hardly stand to have the old man around. But when I got to be 21, I was astonished at how much he had learned in seven years."

— Mark Twain

"Words and expressions are only one thing I've borrowed from my mother. There are also the ways I have of taking care of my own children. For example, there is the kind of thing I do on a day that can't decide whether to be hot or cold. I put two fingers down the back of my son's neck, to see if he's too warm in his sweater. I do it so naturally that I forget it was done to me. I don't realize that I learned it from my mother, or that another woman might have some other way of finding out if her child is cold."

— Phyllis LaFarge

"For us, being parents began the day we brought our first child home. For the children, the adoption part of it began the day we first told each of them that they were adopted. We have to help them deal with that as honestly and realistically as possible. But show me a set of parents who don't have something extra that they didn't bargain for in raising their children. In every family there's always something extra."

— Babette Dalsheimer

"What strengthens the family strengthens society."

— Michael Novak

"Big sisters are the crabgrass in the lawn of life."

— Peanuts, by Charles Schulz

"Are there any brothers who do not criticize a bit and make fun of the fiancé who is stealing a sister from them?"

— Colette

"Govern a family as you would cook a small fish — very gently."

— Chinese Proverb

"Home is the place where, when you go there, they have to take you in."

— Robert Frost

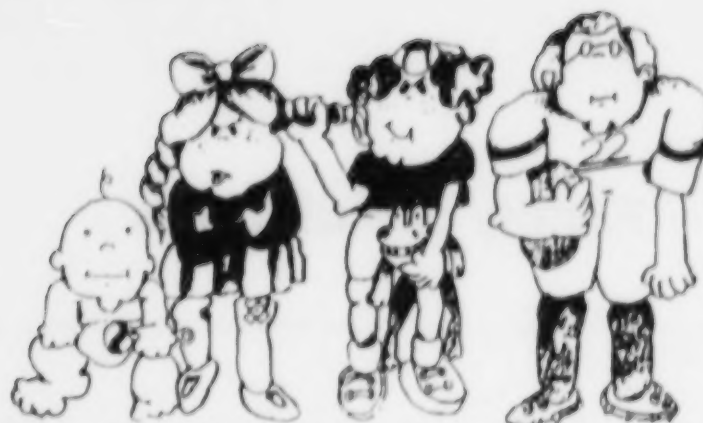
"If a family has an old person in it, it possesses a jewel."

— Chinese Proverb

Needs

J.2

Needs	How Needs are Fulfilled	Physiological	Psychological



IS BIRTH ORDER

Does it make much difference whether you are the oldest or youngest child in a family? Whether you are an only child or one of many children? Here are some opinions on the subject. Pick an opinion you agree with. Then, in writing, give examples showing why you agree with it.

1. Being the oldest child isn't easy. It means taking care of younger brothers and sisters. It means doing more work around the house than they do. It means fighting for permission to do things that they won't have to fight for when they're older. By then, the parents won't be so worried about giving their children certain freedoms.

2. Oldest children are lucky. They're not bossed around by brothers and sisters. And they often get a lot of attention from their parents. Parents may love all their children equally, but they may spend more time dealing with the problems of the first child. After all, it's a new experience for them.

3. Being the youngest is tough. It means being teased and pushed around by the other kids in the family. It means wanting to grow up but being treated as a baby. Some parents don't want their last child to grow up.

4. The youngest child has it easy. As the "baby of the family," he or she isn't punished as often as the older children. Sometimes the youngest child gets away with murder.

5. The middle child is the one who has it rough. Parents may worry about the oldest child's problems, and they may "baby" the youngest child. The middle child may not get as much attention.

6. Middle children have advantages that the oldest and youngest don't have. They can get advice from older brothers and sisters. They can feel grown up by giving advice and help to younger brothers and sisters. Their parents may not be as strict with them as they were with the oldest. And their parents may let them grow up faster than the youngest.

7. It's lonely being an only child. An only child doesn't have brothers and sisters to fool around with or talk seriously with. Also, some parents put pressure on an only child to succeed. Maybe if they had other children, they wouldn't worry so much about an only child.

8. An only child often gets a lot of attention from parents, the way an oldest child does. Only children have other benefits, too. They don't have to take care of younger brothers and sisters. They don't have to share their belongings with other kids in the family. Their parents can spend more money on them than if there were other children in the family.

9. Generally, it doesn't make much difference whether you are the oldest, a middle, the youngest, or an only child. What counts is how much you and your parents try to make life work well for one another.

IMPORTANT?

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Family Simulations

J.4

- 1) Decide who is responsible for doing tasks around the house- e.g. yard work, dishes, meals, earning money, discipline, etc.
- 2) Determine what kinds of discipline and punishment will be used in the family and which misbehaviours will be punished.
- 3) Decide the family's social calendar including activities, frequency of activities, and who is to be involved.

"On Marriage"

J.5

Then Almitra spoke again and said, And what of Marriage,
master?

And he answered saying:

You were born together, and together you shall be forevermore.
You shall be together when the white wings of death scatter your
days.

Ay, you shall be together even in the silent memory of God.

But let there be spaces in your togetherness,

And let the winds of the heavens dance between you.

Love one another, but make not a bond of love:

Let it rather be a moving sea between the shores of your souls.

Fill each other's cup but drink not from one cup.

Give one another of your bread but eat not from the same loaf.

Sing and dance together and be joyous, but let each one of you
be alone,

Even as the strings of a lute are alone though they quiver with the
same music.

Give your hearts, but not into each other's keeping.

For only the hand of Life can contain your hearts.

And stand together yet not too near together:

For the pillars of the temple stand apart,

And the oak tree and the cypress grow not in each other's
shadow.

— From: *The Prophet* by Kahlil Gibran. Copyright © 1923 by
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What's A Friend?

J.6

Carrie's new friendship with Julie Maxy was becoming a problem for her. The Maxy family was the most disliked - in fact, the most hated - family in town. True, the Maxy house wasn't as nice and neat as others. (Cardboard covered a broken window, and an old dishwasher rusted in the front yard.) And it seemed like the five Maxy kids wore the same clothes to school almost every day. And they **did** act a little strange. But still, Carrie didn't think that they really deserved such a bad reputation. Other kids refused to talk to the Maxy kids in school, and they wouldn't even sit next to them or touch something one of them had touched.

Carrie thought that Julie Maxy was really a very nice person. Julie said strange things sometimes, but she was smart and funny and interesting to talk to. She read a lot and knew about many different things. Carrie was amazed that Julie never seemed to get angry at other kids for treating her so badly.

Carrie's friends Jodi, Anne, and Heather were upset with her for being friendly to Julie. Anne was one of the most popular girls in school, and she thought it was stupid that Carrie had anything to do with Julie. At first she just teased Carrie, but finally Anne told Carrie that if she didn't stop talking to Julie, she and the other girls wouldn't go around with Carrie anymore.

Carrie had to choose between Julie and her other friends. She didn't like to drop Julie, but in the end she did, because she chose to stay with Anne and her other friends. Carrie decided that Anne was right: Julie was a little bit weird. If all the other kids didn't like Julie, there must be some good reason.

What's a Friend? — Questions

1. Should Carrie have stopped being friends with Julie? Why or why not? Did she do the right thing?
2. How do you think Carrie explained to Julie that she couldn't be her friend anymore?
3. Was Anne being a good friend by telling Carrie to drop Julie? Why or why not?
4. Do clothes or houses or the way someone looks have anything to do with friendship? Explain.
5. What makes a person a real friend?

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Levels of Friendship

J.7

Levels of friendship	Distinguishing characteristics	Examples	Importance (value) of each level of friendship
Acquaintance			
Casual Friendship			
Close Friendship			
Intimate Friendship			

What Do I Look for in a Friend?

J.8

How important do you think that each quality below would be in a friend?

Place an X on each of the lines at the left, indicating how important each quality is to you. The first item is completed for you as an example.

Not at all important	Somewhat important	Very important	
_____	_____	X	Is willing to listen to my problems and help me when I need help.
_____	_____	_____	Has the same interests I do.
_____	_____	_____	Lives near me.
_____	_____	_____	Fits in with the group of people with whom I spend time.
_____	_____	_____	Is in the same year in school as I.
_____	_____	_____	Belongs to the same clubs and/or organizations I belong to.
_____	_____	_____	Has as much money to spend as I do.
_____	_____	_____	Gets about the same grades I get.
_____	_____	_____	Belongs to the same church, synagogue or place of worship as I do.
_____	_____	_____	Likes me and cares what happens to me.
_____	_____	_____	Dresses the same way I do.
_____	_____	_____	Is trustworthy and reliable.
_____	_____	_____	Has the same political beliefs I have.
_____	_____	_____	Is interesting to talk to.

What Do My Friends See in Me?

J.9

Which of the following qualities do you think most of your friends see in you and you see in them?

Place an "X" to indicate if the quality is possessed by you or your friends or both.

Quality	In me	In them
1) Cheerful	_____	_____
2) Empathic	_____	_____
3) Interesting	_____	_____
4) Helpful	_____	_____
5) Reliable	_____	_____
6) Considerate	_____	_____
7) A good listener	_____	_____
8) Honest	_____	_____
9) _____	_____	_____
10) _____	_____	_____

The New Kid

J.10

Marty ran up the stairs, past where the new kid lived, and up to his apartment. He threw down his school books. He quickly changed into his sneakers. Then he ran back downstairs and out into the street.

He was too late. The fellows were all out there, ready for a game. Eddie was chalking a base against the curb. Paul and Ray-Ray were tossing the ball back and forth. The others were sitting on the curb, talking.

Eddie finished making the base. He went to the sewer, which was home plate, and began drawing a scoreboard. Marty ran over to him.

"Just going to play with two bases?" Marty asked.

Eddie gave Marty a shove. "Why don't you watch where you're walking?" he said. "Can't you see I'm making a scoreboard?" He bent over and fixed the lines that Marty's sneakers had smudged.

"Gimme a game, Eddie?" Marty asked.

"What are you asking me for?" Eddie said, without looking up. "It ain't my game."

"Aw, come on, Eddie," Marty said.

"Ask Irv," Eddie said. "It's his game." He put the chalk into his pocket. Then he trotted into the middle of the street. "Here go!" he yelled.

Paul threw the ball high into the air. Eddie got under it and caught it.

Marty bent his knees like a catcher. He pounded his fist into his palm as though he were wearing a mitt. "Here go, Eddie!" he yelled. "Here go!"

Without answering him, Eddie walked to the curb, where the other fellows were waiting. Marty followed him.

"All right," Eddie said. "I'll choose Irv for sides."

Irv put on his punchball glove. It was one of his mother's old gloves with the fingers and thumb cut off. "Odds, once takes it," Irv said.

At the count of three, Irv and Eddie stuck out some fingers. Irv won. He chose Albie. Eddie took Wally. Irv took Ray-Ray. Eddie took Wally's brother, Howie.

"Hey, Irv," Marty said. "Gimme a game?"

"I got Arnie," Irv said.

Eddie said, "All right, I got Paul."

"Choose you up for first," Irv said. Again at the count of three, they stuck out several fingers. This time, Eddie won. Irv's team took their positions in the street. They threw the ball from first to second, then out into the field, then back to Irv in the pitcher's box.

Marty ran over to him. "Gimme a game, will you, Irv?"

"We're all choosed up," Irv said, throwing a high one to Arnie.

Marty pointed at Howie. "You gave Howie a game! He can't play any better than me!"

"Yeah?" Howie yelled. "You couldn't hit the side of a house!"

"Yeah, I can play better than you any day!" Marty yelled.

Howie sent Marty staggering with a shove. Marty tried to duck. But Howie smacked him across the side of the head. Marty ran down the street.

"I'll get even on you!" he yelled, when he was out of reach. Howie pretended to rush at him. Marty dashed toward his apartment house. He stopped, feeling ashamed, when he saw that Howie had only tried to scare him.

For a while, he stood on the curb, watching the game. Then he saw the new kid sitting in front of his apartment house.

"Hey, Irv!" he yelled. "If I get the new kid for even sides, can I get a game?" Without waiting for an answer, he ran to the new kid.

"Hey, fellow!" he shouted. "Want a game of punchball?"

He could see that the new kid was smaller than he was. He was wearing a suit, a tie, and brightly shined shoes.

"I don't know," the new kid said. "I guess I got to go to the store soon." He looked toward the game. "I got to stay here in case my mother calls me."

"Maybe she won't call you for a while," Marty said.

"I don't know," the new kid said. "Anyway, I got my good clothes on."

"Aw, I bet you can't even play punchball!"

"I can so! Only I got to go to the store."

"Can't you play till she calls you?"

The new kid got up. "Well, when she calls me, I got to go to the store."

Marty dashed up the street, with the new kid following him. "Hey, I got another man for even sides!" he yelled. "Gimme a game now?"

The fellows looked at the new kid.

"You new on the block?" Howie asked.

"You any good?" Irv asked.

"Come on," Marty said. "I got another man for even sides, didn't I?"

Irv gave him a shove. "No one said you weren't going to get a game." Then he turned to Eddie. "All right, Eddie. I'll take the new kid. You can have Marty."

"Why don't you take Marty?" Eddie said.

"I won the choose-up," Irv said.

"Yeah, that was before. I'm not taking Marty. We got to choose up again."

Marty watched them match fingers. Eddie won and pulled the new kid over to his side.

Marty ran into the outfield and took the position that Irv gave him. He tried not to feel bad that Eddie had taken the new kid.

When he got out in the field, he leaned forward, his hands on his knees. "All right, these guys can't hit!" he yelled. "Serve it to them on a silver platter, Irv!"

He hoped they would hit it to him. He hoped he would make one-handed catches over his head. He hoped he would run in fast and pick them right off the toes of his shoes.

A nervous chill went through him as he saw Paul get up to hit. On Irv's second pitch, Paul sent the ball sailing into the air. Marty saw it coming toward him. He stepped forward, then backward, then forward — trying to judge the ball.

The ball smacked into his hands and bounced out. He ran after it, hearing them shouting at him. He kicked the ball, then got his hand on it. In a panic, he threw it with all his strength at Ray-Ray on first. But Paul was already on his way to second. Besides, the throw was wild.

Marty's heart was beating the way it did when anyone chased him. As Ray-Ray ran after the ball, Paul reached home plate.

Marty heard Irv yell, "What do you want, a basket? Can't you hold on to them?"

"The sun was in my eyes," Marty said.

Ray-Ray got back on first and threw the ball to Irv. Then he yelled at Marty, "Whose side are you on anyway?"

Eddie yelled, "Atta boy, Marty! Having you out there is like having another man on our side!"

The other fellows on the curb laughed. Marty stood there, feeling awful. Then, without knowing why, he looked to see if the new kid was laughing, too. But the new kid had a serious expression on his face.

Marty began to wonder if the new kid was any good or not. He hoped that Eddie would send the new kid in to hit. Then he could know right away if he was any good or not.

But Wally was up next. He fouled out. Then Howie popped up to Albie, and Eddie was out on first. Irv's team ran in to take their turn at bat. They were still yelling at Marty for dropping that ball. He pretended not to hear them. He sat down to watch the new kid out in the field.

The new kid was not yelling "Here go!" like the others. He just stood there with that serious expression on his face.

Irv got up to hit. Eddie motioned his men to spread out. The new kid looked around to see what the other fellows did. Then he took a few steps backward.

Marty watched Irv throw back the first few pitches. "Come on, gimme one I like!" Irv yelled at Eddie.

"You afraid to reach for them?" Eddie yelled back.

"Just pitch them to me, that's all!"

Irv swung at the next pitch. The ball sailed toward the new kid. Marty saw him duck his head. The ball landed beyond him and bounced up on the sidewalk. The new kid ran after it.

Irv breezed across home plate. "Get a basket!" he yelled over his shoulder.

Marty jumped up. "He's scared of the ball!" he yelled. "He's scared!"

The new kid tossed the ball back to Eddie. "I wasn't scared," he said. "I just couldn't see it."

If you can't see the ball," Eddie said, "why are you trying to play?" Then he motioned to Irv to send in his next hitter.

Marty's heart was pounding. He rushed over to Ray-Ray. "You see him duck? He's scared of the ball!"

The new kid looked toward Marty. "Didn't you miff one that was right in your hands?"

"The sun was in my eyes!" Marty said. "Anyway, I ain't no yellowbelly! I wasn't scared of the ball!"

The instant he said it, he was sorry.

"You hear what he called you?" Paul yelled at the new kid.

"You're not going to let him call you a yellowbelly, are you?" Eddie added.

Eddie was walking toward the new kid. Marty was hoping the kid's mother would call him to go to the store. Eddie shoved the new kid until he was in front of Marty.

Marty looked at the kid's face in front of him. For a moment, the kid looked right into Marty's eyes. Then the look slipped away to one side. Suddenly, Marty had a feeling that the new kid was afraid of him.

"You gonna let him get away with calling you a yellowbelly?" Eddie said.

"I got to go to the store," the new kid said. He took a step backward. But Paul shoved him against Marty. Although he tried not to, Marty couldn't help bringing his arms up before his face. But the new kid only backed away. Marty became excited when he saw how scared the new kid looked.

"Yellowbelly!" he shouted, making his voice sound tough.

The new kid backed up some more.

"Yeah, he's scared," Eddie said.

"Slam him, Marty!" Wally yelled;

Marty smacked the kid as hard as he could on the shoulder. The kid tried to back through the fellows, who circled him. Marty smacked the kid again.

"Yeah, yellowbelly!" Marty yelled, feeling how the fellows were on his side. He began smacking the kid on the shoulder. Then something made him change his aim. His fist caught the kid on the mouth with a hard, wet, socking sound. This made Marty want to hit him again. He began swinging wildly, hitting the kid on the head and chest and shoulders.

The new kid buried his face in his arms and began to cry. "Lemme alone!" he yelled. He tried to run through the fellows.

Arnie smacked him on the back of the head. Irv booted him in the pants. Crying, the kid ran to the curb, out of reach.

Marty pretended to rush at him. The kid ran toward his apartment house. When he saw that Marty was not coming after him, he sat down in front of the house.

Howie was making fun of the new kid. With his arms over his face, he was yelling, "Lemme alone! Lemme alone!"

The fellows laughed. Marty laughed, too.

"You see him duck when that ball came at him?" he said to Paul.

Paul nodded. "Just wait till we get the yellowbelly in the school yard!"

Marty thought of the school yard. He saw himself rushing at the new kid. He saw the new

kid backed into a corner, with his hands over his face. Marty turned toward where the kid was sitting.

"Hey, yellowbelly!" he yelled. Then he pretended to rush at the kid.

The new kid ran inside the house. Marty shook his fist at the empty doorway.

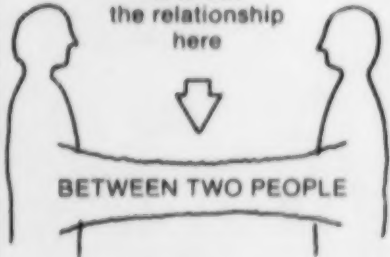
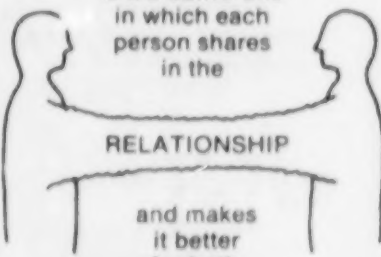
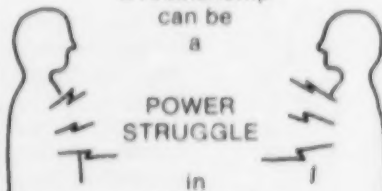
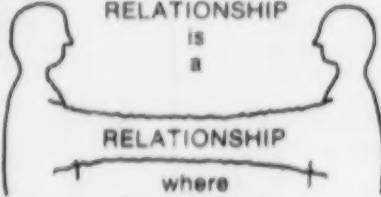
"You see him run?" he yelled. He stood there shaking his fist, although the new kid was no longer there to see him. He could hardly wait for the next day in the school yard.

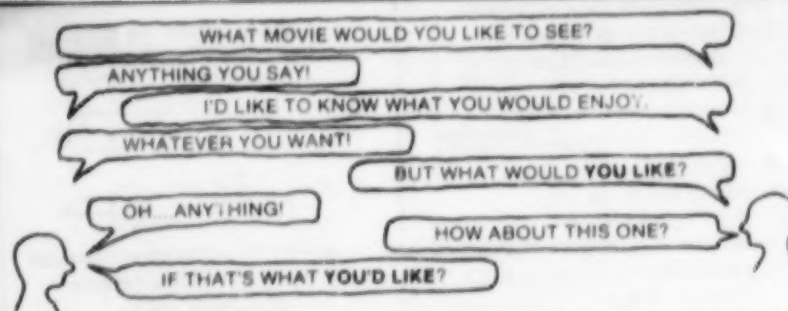
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A DISCUSSION PROJECT IN HUMAN RELATIONS

The following drawings and words can be copied on a blackboard, large pad, or overhead projector as a basis for class discussion.

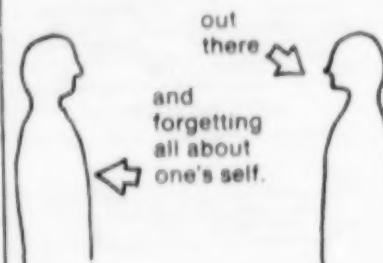
The presentation could be enlivened through the use of a cassette tape recorder in which short phrases, previously recorded, could give practical experience in listening and responding.

This presentation is about the relationship here  BETWEEN TWO PEOPLE	Sometimes a relationship is a creative one in which each person shares in the  RELATIONSHIP and makes it better for both.	At other times a relationship can be a  POWER STRUGGLE in which each person tries to "BE SOMEBODY" at the cost of the other.
Among the billions of people in the world, no two are exactly alike. Each person has something UNIQUE to offer to the rest of us...  a fact... an experience ... an insight into the meaning of grief or joy.	To CREATE means "To bring into be-ing" A CREATIVE RELATIONSHIP is a  RELATIONSHIP where each person's UNIQUENESS comes into be-ing and enriches the other.	HOW THEN DO WE DEVELOP A CREATIVE RELATIONSHIP?
We move away from a power struggle and toward a creative relationship when we: 1 Have the courage TO BE ourselves. 2 Provide conditions that make it easy for the other person TO BE who he is.	In a creative relationship there is a BALANCE where each person's BE-ING is treated with equal respect.	Sometimes we may try to improve a relationship by putting OURSELVES For Example...

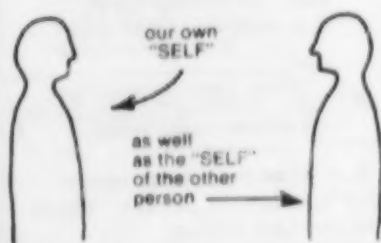


DISCUSSION QUESTIONS: How do you feel when a person is this agreeable? What happens to each person in such a situation? (This dialogue might be presented through a cassette tape.)

Unfortunately many people see LOVE as thinking only about the person



Actually REAL LOVE includes RESPECT for the "SELF" of ALL human beings...



POWER STRUGGLES often come about because one person keeps "giving in" ...living in quiet resentment ...and then suddenly "blasts" back.



It is vitally important to **balance** love for another person with love for our own self.

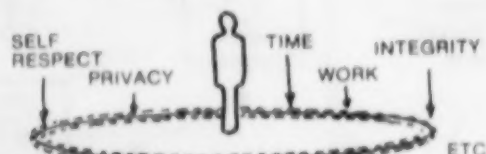
Physically we all occupy an area of earth which is "our own."

Sometimes it extends beyond the body itself to the air around us (as when a person with a cold comes too near.)

To protect that territory is to protect our BE-ing.

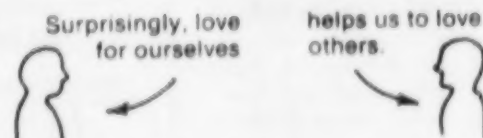


While we may not see anything wrong in protecting our physical territory, sometimes we see ourselves as "selfish", in a negative sense, to protect other kinds of territory.



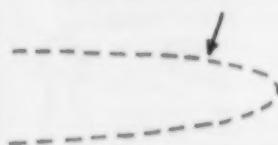
DISCUSSION QUESTION: What are specific examples of territory?

...Unless we respect our own territory we will eventually become resentful ...angry toward ourselves for allowing others to come into our area...and angry toward others for being "thoughtless."



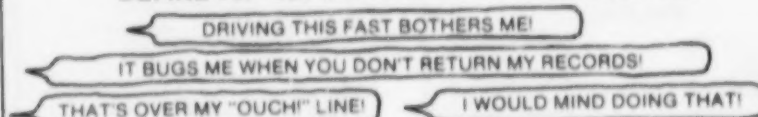
DISCUSSION QUESTION: How does loving ourselves make it easier for others?

In case we don't know where our territory is all we have to do is check **THE "OUCH" LINE**



The "ouch!" line is the point where pain begins and it's the boundary of our territory.

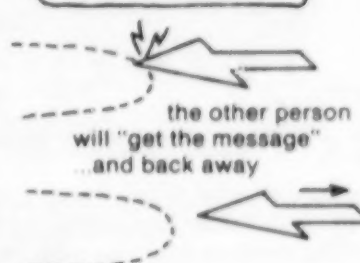
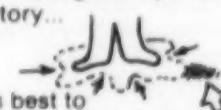
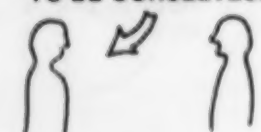
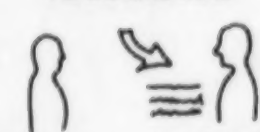
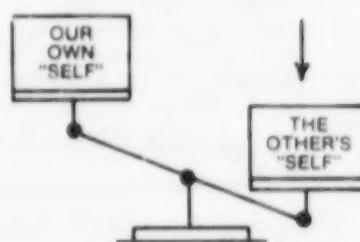
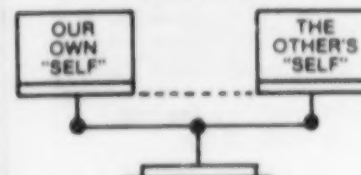
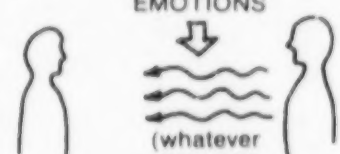
We move toward a creative relationship when we **DEFINE** our "ouch!" line-let others know **where** it is.



MISUNDERSTANDINGS come about when we **assume** that the other person should know the limits of our territory. ("It's obvious!")



But all territories are not the same size. It is the responsibility of the person within the "ouch!" line to define it, not the other's responsibility to keep guessing where it is.

Territories are DEFINED by giving INFORMATION about ourselves: I FEEL... I'D LIKE... I SEEMS TO ME... NOT ADVICE to others: YOU SHOULD... WHY DON'T YOU...	DISCUSSION QUESTIONS: 1. What is the difference between ADVICE and INFORMATION? 2. How do you feel when someone gives you ADVICE? 3. How do you feel when someone gives you INFORMATION? 4. What do you think keeps most people from defining their "ouch!" line? 5. What are specific examples of "ouch!" lines, and how could they be defined?	Usually when we give INFORMATION about our territory THAT BOTHERS ME  the other person will "get the message" ...and back away
If not, we may have to DEFEND the "ouch!" line by quietly stating what we plan to do: IF YOU DO THAT, THEN I'LL... AND IF YOU DO THE OTHER, THEN I'LL...  This is NOT A THREAT IF YOU DON'T SHAPE UP I'LL... NOR WHINING WHY CAN'T YOU HELP ME? BUT INFORMATION ABOUT OURSELVES: I'M SORRY, BUT I HAVE TO DO THIS FOR MY OWN SELF RESPECT.		If we have given up a lot of territory...  it's best to start reclaiming slowly in a relatively small area. I WOULD MIND DOING THAT IT'S NOT MY TURN TO DO IT This gives time for everyone (including ourselves) to adjust to our new attitude.
We move away from a power struggle and toward a creative relationship then, when we 1. Have the Courage TO BE OURSELVES.  BUT...	A creative relationship cannot continue to grow unless we also 2. Provide conditions that make it easy for the other person TO BE who he is  emotionally.	Sometimes the other person may feel "put down" in a relationship.  OUR OWN "SELF" THE OTHER'S "SELF"
When this happens we can also bring about a BALANCE  OUR OWN "SELF" THE OTHER'S "SELF" by showing that we understand and RESPECT the other person's EMOTIONS	We do this by TRUSTING LISTENING and CLARIFYING	TRUSTING means recognizing that the other person's EMOTIONS  (whatever they are) are "O.K." to have... that they "make sense" to the other person.

LISTENING means
"tuning in" to what
the other person is
feeling.



...So that we LISTEN to
EMOTIONS, not simply
"hear ideas."

I SEE
WE'RE
DOING
IT YOUR
WAY
AGAIN!

HE SOUNDS
ANGRY AND
FEELS THAT
I DON'T CARE
ABOUT HIM!

TO PROVIDE AN EXPERIENCE IN HEARING:
Record the following phrases on cassette tape.
Replay them for the class, pausing after each
phrase to ask "What is this person feeling?"

1. "Oh...I feel fine." (Said with discouragement)
2. "I...I...have to go to the hospital tomorrow."
(said in an anxious tone)
3. "I just saw **Joe!**" (Anger at Joe)
4. "All right! If **you** say so!" (Anger at speaker)

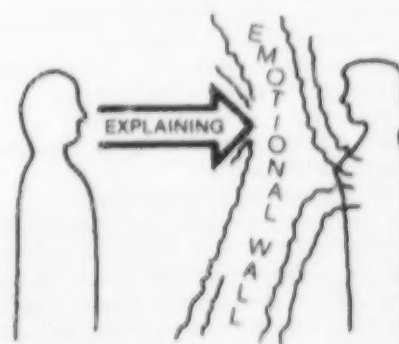
Listening means **sincerely** trying to **hear**
the other person's viewpoint — not just
politely waiting to speak.

CLARIFYING means
demonstrating our
Trust and Listening
by **making clear**
what feelings have
been heard before
discussing facts.

(It does NOT mean
acceptance of all
facts, nor agreement
on all actions.)

A major reason for
problems in human
relationships is that
we try to explain
"the way it **really** is."

But a person is not
ready to hear "facts"
until he knows that
his emotions have been
understood. "**I hear**
you saying..." is a
good place to start
in clarifying.



It's helpful to think of
emotions as being like
steam →
in a
pressure
cooker...
and facts like
the food inside.

We have to deal with the
emotions before we can
discuss the facts.

When someone says:

I SEE WE'RE DOING IT
YOUR WAY AGAIN!

by responding with "Facts"...

WHAT DO YOU MEAN? WE
NEVER DO IT MY WAY!

...we only create a
stronger emotional wall.

BUT HEARING EMOTIONS...

YOU FEEL I'M NOT VERY
THOUGHTFUL OF YOU.

...PROMOTES communication

EXPERIENCES IN CLARIFYING:

Replay the phrases previously
recorded, pausing after each
to ask "**What would you reply?**"
Divide into teams of two.
Have one person be "angry"
about something. Have the
other person respond in whatever
way seems "natural."
What happens?
Then have the listener
sincerely Trust, Listen
and Clarify.
What happens? (Then reverse
roles)

Clarifying may seem
mechanical, or be heard
as phony or sarcastic at
first. However, if listening
is **REAL**, the other person
will eventually sense it
and the relationship will
start to change.

It's best if the listener
can Trust, Listen and
Clarify **without comment**
or **explanations** for
FIVE MINUTES OR MORE
at a time.

If the other person feels
very strongly about a
situation,
we **TRUST**

LISTEN and
CLARIFY.

When our own
feelings are strong,
we **DEFINE** and
DEFEND territory.

Each time we "LET BE" or "BE"
we move toward a **balance**,
and a **CREATIVE**
RELATIONSHIP.

Relating to Others

J.12

Which of the following are necessary for a good interpersonal relationship?

1. Accepting the other just as (s)he is.
2. Understanding the other's weaknesses and strengths.
3. Ignoring quirks.
4. Liking more about the other than disliking.
5. Admiring the other's intellect.
6. Admiring the other's physical attributes.
7. Admiring the other's personality.
8. Admiring the other's character.
9. Always trying to control anger against the other.
10. Loving one's partner.
11. Feeling one's partner loves self.
12. Always trying to be honest with the other.
13. Always giving praise when praise is due.
14. Feeling that relationship should be continually growing.
15. Feeling that relationship should stay the same with as few changes as possible.
16. Trusting the other in most respects but not in all.
17. Never feeling guilty about relationship with the other.
18. Imposing demands and expectations on partner.
19. Putting concern for partner's happiness and growth above own.
20. Promoting partner's happiness and growth.
21. Respecting partner's independence and freedom.
22. Sharing self completely.
23. Being open and genuine.
24. Valuing own interests above partners.
25. Being comfortable, being dependent on partner.

Answer the following questions:

1. In your opinion, what makes a good relationship? What is a good relationship?
2. Are you someone who.....
 - a) needs to be alone?.....
 - b) will publicly show your affection?.....
 - c) enjoys close friendships?.....
 - d) feels for others when they suffer?.....
 - e) spends a lot of time reading?.....
 - f) writes frequent letters to friends?.....
 - g) can accept an opinion different from your own?.....
 - h) has been hurt by a friend?.....
 - i) has a close friend of another race?.....
 - j) wants to hurt someone for what he/she did to you?.....

Do any of your answers reveal areas you might improve for interpersonal relationships?

How can you change your ways to make it easier for you to develop close, meaningful relationships?

friendship is...

J.13



1. _____
2. _____
3. _____
4. _____
5. _____



Each person must decide for him/herself what a good friend is.

PROGRAM SUMMARY

Hector and Beto are good friends who are working for the summer at Tio Javier's fish market. Hector is hardworking, out of shape, and unlucky in love. Beto is good-looking and likeable with a knack for attracting women and avoiding work.

One day a pretty girl named Rhonda stops to ask directions, and Beto decides to help her find the way personally. As usual, he asks Hector to cover for him. No sooner has Beto gone than both his girl friend Theresa and Tio Javier come looking for him. Hector tells them he's making a delivery. When Beto returns, Hector angrily tells him he will not lie for him anymore.

Soon Beto breaks a date with Theresa, and Hector fills in for him. He winds up telling her about Rhonda. The next morning Hector tells Beto what he's done. Beto is shocked and furious but manages to make up with Theresa immediately.

That afternoon Tio Javier gives the boys the rest of the day off so that they can be at the market at 5 a.m. to scrub and load the truck for an important delivery. The boys go to the beach, and Hector manages to make a date for the evening with a girl he's long admired. He asks Beto to cover for him at 5 a.m. Then they'll be even.

Neither of the boys arrives at the market until 8:15, and Tio Javier fires them both. Beto tells Hector he's sorry, but adds, "You know how I am." Hector agrees and throws Beto off the dock and into the water. Both boys are left wondering where their friendship can go from there.

BACKGROUND INFORMATION ABOUT THE TOPIC

Friendships are important throughout life. Young and old alike wonder about the nature and meaning of friendship. How long will it last? What makes it a true friendship? What kind of problems can it endure? Is it any wonder we spend time trying to decide who our "real" friends are? Actually, relationships with friends come in a variety of patterns — from the very complex relationship with intense emotional involvement to the casual friendship.

Although each person must decide for him/herself what a good friend is, some characteristics seem to be universal. The trusted friend is one who will listen, accept, and understand. In this relationship the bonds are tied in reciprocal need and satisfaction. Feelings can be expressed without fear of judgment. As one's needs change, so do the intensity and importance of the friendship. Friends accept the fact that you have a problem but don't consider you stupid or disturbed because of it. They assist you in looking at the reason before thinking of a solution. Above all, they can be trusted to keep it confidential. Through this process, friends support one another, enhance each other's self respect, and gain greater confidence.

Friendship is usually based on mutual trust, openness, understanding, respect, care, approval, and love. It has the capacity to be one of the strongest bonds known to human beings. It provides the opportunity to do and feel things that you couldn't do or feel if you didn't have a friend.

A close friendship is especially beneficial because it allows for the expression of deep feelings. However, leading psychologists and therapists report that millions of people in America have never experienced a relationship with another person where they could "let down" and share their deeper feelings. While growing up, boys especially tend to hold back from expressing feelings such as "I need you" or "I love you" to persons of the same sex for fear of being labeled a "fag", a homosexual. Males also are likely to lack role models to assist them in developing meaningful friendships. So for some it may require hard work to learn how to trust somebody with their innermost thoughts, to share the excitement about their lives, and to show their uniqueness. But those who are able to do so can establish meaningful and satisfying friendships and thus enjoy life more fully.

OUTCOMES

KNOWLEDGE: Following this program, adolescent viewers should understand that:

- Each person must decide for him/herself what a good friend is.
- The criteria for friendships change as you change.

ACTION: As a result of this program, adolescent viewers may:

- Become more skilled in making friends.
- Enjoy more meaningful and satisfying friendships.
- Think more seriously about their friends and what those friends mean to them.

A Little Help From My Friends

PROGRAM DISCUSSION QUESTIONS

1. Why do you think Beto and Hector were friends? In what ways were they alike? How were they different?
2. In what ways was Beto's friendship beneficial to Hector? In what ways was Hector helpful to Beto? (Have the students include the influence the boys may have had on each other's physical, emotional and social growth.)
3. What characteristics seemed to be important to Beto in a good friend? What seemed to be important to Hector?
4. If you were in Hector's situation, would your friendship with Beto be different from now on? Explain.
5. How would you describe Beto and Theresa's relationship? Hector and Theresa's relationship?
6. In your opinion, what qualities are important in a friend? What makes a person a "real" friend?

J.15

Love is very patient and kind, never jealous or envious, never boastful or proud, never haughty or selfish or rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly notice when others do it wrong. It is never glad about injustice, but rejoices whenever truth wins out. If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him.

— I Corinthians 13

In response to each of the qualities of love, identify where you are in your process of development. Indicate your rating with an "X" under the heading that best describes your present love lifestyle.

Quality of love	Failure	Inconsistent	Needs improvement	Consistent

A Questionnaire on Love

J.16

Place an "X" on the line which represents your feelings about the statement on love.

STATEMENTS	Agree	Maybe	Disagree	No opinion
1. Although infatuation may occur a number of times, true love comes only once.	_____	_____	_____	_____
2. Love is too mysterious to be studied like other types of behavior.	_____	_____	_____	_____
3. Persons of the same sex can experience the same feelings of love toward each other as two persons of the opposite sex.	_____	_____	_____	_____
4. Women can express their love for others more easily than men can.	_____	_____	_____	_____
5. It is possible to love someone who feels very negative toward you.	_____	_____	_____	_____
6. Love is the same regardless of whether the love object is a child, an adult, or God.	_____	_____	_____	_____
7. Love is no different from a deep friendship.	_____	_____	_____	_____
8. Someone who lacks love for himself or herself cannot love another.	_____	_____	_____	_____
9. It is possible for a couple to be deeply in love and yet not be able to stay married.	_____	_____	_____	_____
10. One can be "in love" with only one person at a time.	_____	_____	_____	_____

— Adapted from **Personal Relationships: An Approach to Marriage and Family** by E. J. Green. Copyright © 1978 by McGraw-Hill Book Company. Reprinted by permission of the publisher.

Solemnization of Matrimony

J.17

The minister shall say to the people,

We are gathered here in God's presence to witness the marriage of this man and woman, and to ask God to bless them. By our presence we accept responsibility for supporting them in the new relationship into which they are about to enter. We are called to rejoice in their happiness, to be patient when they make mistakes, to help them in times of trouble, and to remember them in our prayers.

God established marriage that man and woman might have life-long companionship, that natural instincts and affections might be fulfilled in mutual love, that children might have the benefit of family life, and that society might rest on a firm foundation. The apostle Paul compared married love to that of Christ for his church. Thus he gave us a new vision of what marriage ought to be, a life of self-giving love.

And he shall say to the persons being married,

Your marriage joins you for life in a relationship so intimate that it profoundly affects your whole being. It offers you the promise of a love that is true and mature. Such a love requires that you commit your lives to one another freely and without reserve, for the sake of a deeper and wider life together. Seek to become one in mind and heart as well as one in body. Trust in the living Christ, and he will guide and support you on your way.

The minister shall say to the people,

Let us pray for this man and woman as they make their marriage vows.

Almighty God who, from the beginning, hast made man and woman for each other; let thy Holy Spirit rest upon these thy servants, as in thy name they pledge themselves to one another in vows of love and faithfulness. Let thy love be upon them, as their hope is in thee; through Jesus Christ our Lord.

AMEN.

The minister may ask the people to stand. Then he shall say to the man,

N. Christian names, Will you have this woman to be your wife?

The man shall answer,

I will.

The minister shall say to the woman,

N. Christian names, Will you have this man to be your husband?

The woman shall answer,

I will.

The minister may say,

Who gives this woman to be married to this man?

The father, or whoever takes his place, shall answer,

I do.

The man and woman shall join their right hands, and the man shall say after the minister,

In the presence of God and before these witnesses, I, *N. Christian names*, take you, *N. Christian names*, to be my wife, to have and to hold from this day forward, for better, for worse; for richer, for poorer; in sickness and in health; in joy and in sorrow; to love and to cherish and to be faithful to you alone, as long as we both shall live.

And the woman shall say after the minister,

In the presence of God and before these witnesses, I, *N. Christian names*, take you, *N. Christian names*, to be my husband, to have and to hold from this day forward, for better, for worse; for richer, for poorer; in sickness and in health; in joy and in sorrow; to love and to cherish and to be faithful to you alone, as long as we both shall live.

A ring shall be given to the minister, and he shall give it to the man, who, placing it on the fourth finger of the woman's left hand, shall say after the minister,

I give you this ring that you may wear it as a symbol of the vows we made this day.

If the woman gives the man a ring, the ceremony shall be repeated.

The minister shall say,

Forasmuch as N. Christian names and surname and N. Christian names and surname have made this covenant of marriage before God and this company, I declare them to be husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit.

The man and woman may kiss one another.

And the minister shall pronounce this blessing upon them,

The Lord bless and sustain you that you may please him in body and spirit, and grow together in love all the days of your life. AMEN.

The man and woman may kneel, the people may be seated, and the minister shall say,

O God, Lord of life and Love eternal, Author of all good and Giver of all joy: we thank thee for the gift of marriage. We bless thee for the joy which these thy servants have found in

each other, and for the covenant which they have made before thee.

Gracious Father, whose love is everlasting, grant that N. Christian names and N. Christian names may live together in unity and love all the days of their life. Give them health, prosperity and peace. Strengthen them to obey and serve thee, that they may walk in the steps of Jesus Christ thy Son. And when the joys and sorrows, and all the good and evil of this passing world are ended, let them inherit thy promises and share in thine eternal glory.

O God, our heavenly Father, look in favour upon all our homes. Defend them against evil from within and without, and supply their needs according to the riches of thy grace.

For ourselves also, we pray, O Lord, that directed by thy Spirit, we may look each to the good of others in word and deed, and grow in grace as we advance in years; through Jesus Christ our Lord.

AMEN.

— From: *Service Book for the Use of Ministers Conducting Public Worship*, Toronto: The United Church of Canada, 1969 Pages 196-199

Sexual Relationships Chart

J.18

YOUR COMMITMENT		EXPRESSIONS	OTHER PERSON'S COMMITMENT	
CODE	RESPONSIBILITIES		RESPONSIBILITIES	CODE
		TALKING		
		LAUGHING		
		ACTIVITIES TOGETHER		
		A PAT ON THE BACK		
		A "HELLO" KISS		
		A HUG		
		HOLDING HANDS		
		A "GOOD NIGHT" KISS		
		INTENSE (FRENCH) KISSING		
		HORIZONTAL EMBRACE BUT NOT UNDRRESSED		
		PETTING		
		PARTIAL NUDITY		
		SEXUAL INTERCOURSE		

RELATIONSHIP	CODE
ACQUAINTANCE	A
GOOD FRIENDS	B
DATES	C
GOING STEADY	D
ENGAGED	E
MARRIED	F

Top Ten

J.19

Based on research by sex educators the following are the ten most important aspects of a meaningful and caring relationship between two people.

1. Love: caring for one another.
2. Talk: being able to communicate with each other.
3. Laughter: sharing a sense of humour.
4. Involvement: caring about groups or causes outside the home.
5. Friendships: including some both partners may not share.
6. Integrity: each partner being true to himself or herself, neither feeling inferior to the other.
7. Tolerance: accepting differences, weaknesses, disagreements.
8. Adaptability: breaking away from the stereotypes; a male can cook dinner, a female is not helpless about changing a tire.
9. Sex and sexual fulfillment: only a part of the caring and intimacy that make a relationship rewarding and joyful.

And number 10? Sharing responsibilities, which includes learning how to share the not-so-pleasant as well as the pleasant tasks - housework, taking out the garbage, diapering the baby.

— From *Schools and Parents - Partners in Sex Education* (Public Affairs Pamphlet No. 581), by Sol Gorson and Irving Dickman. Copyright © 1980 by the Public Affairs Committee, Inc. Used with permission.

Sonnet XLIII

J.20

Elizabeth Barrett Browning

How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.
I love thee to the level of everyday's
Most quiet need, by sun and candlelight.
I love thee freely, as men strive for Right;
I love thee purely, as they turn from Praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints,—I love thee with the breath,
Smiles, tears, of all my life!—and, if God choose,
I shall but love thee better after death.

The Kiss

Sara Teasdale

I hoped that he would love me,
And he has kissed my mouth,
But I am like a stricken bird
That cannot reach the south.

For though I know he loves me,
Tonight my heart is sad;
His kiss was not so wonderful
As all the dreams I had.

— "The Kiss" from *Collected Poems by Sara Teasdale*.
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Inc. Reprinted by permission of the publisher.

How Much Do You Know About J.21 Sexually Transmitted Diseases (STD)?

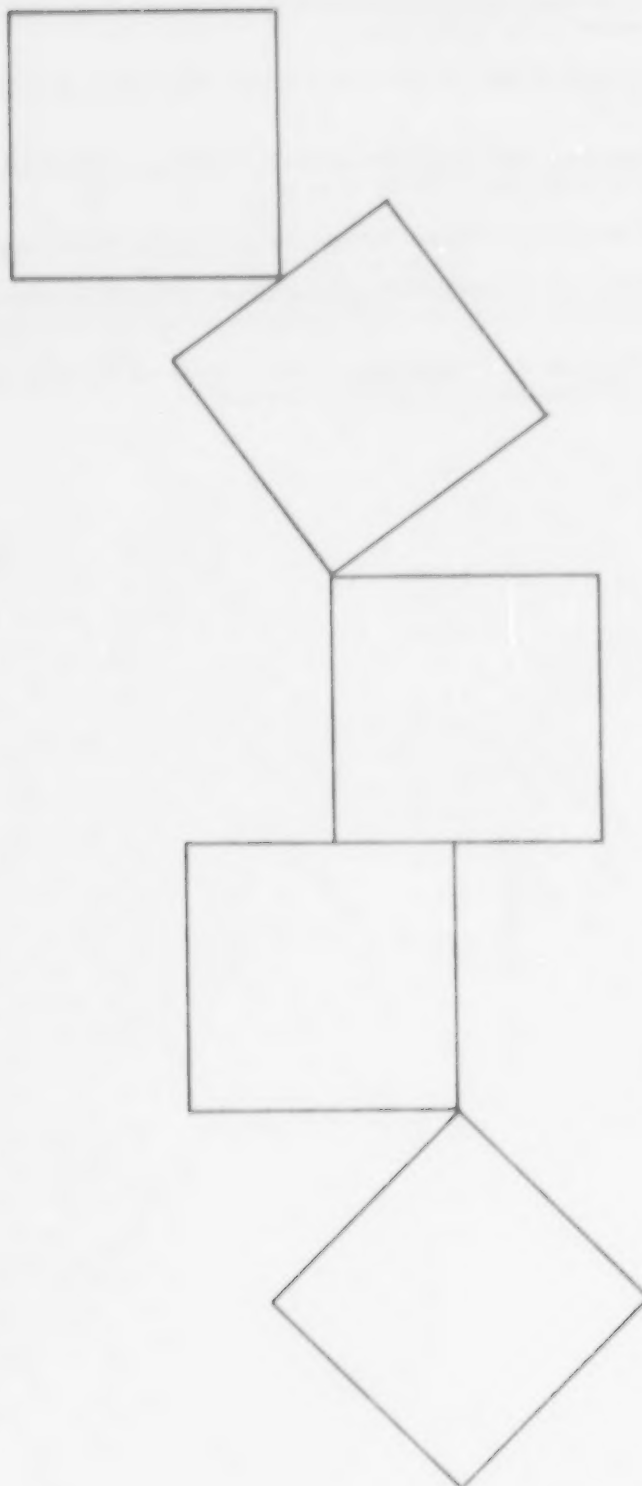
ANSWER THE FOLLOWING TRUE OR FALSE

ANSWER

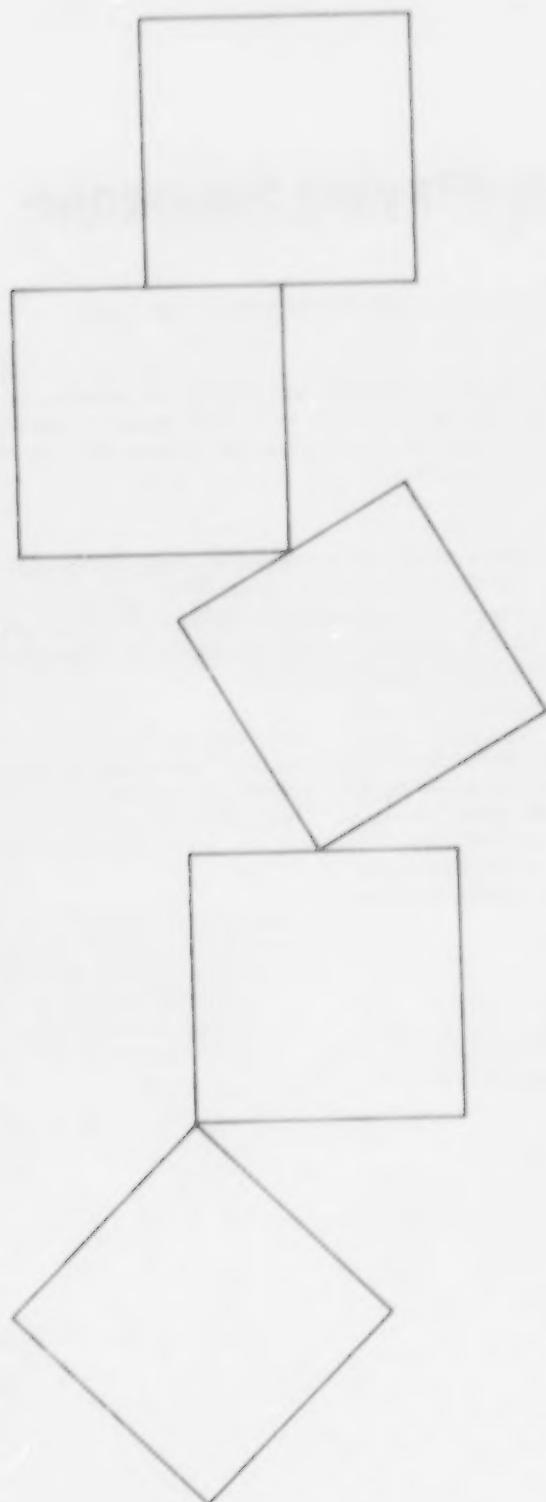
1. Syphilis and gonorrhea are two names for the same disease. _____
2. Gonorrhea is an infection caused by bacteria that survives in warm (body temp), moist areas _____
3. Gonorrhea is transmitted from human to human during contact of infected area with the genitalia, throat or rectum. _____
4. The primary symptom of gonorrhea is a purulent, yellowish discharge from the penis. _____
5. Another primary symptom of gonorrhea is a burning sensation when urinating and an itching sensation within the urethra. _____
6. The gonorrhea inflammation may subside within two or three weeks without treatment. _____
7. Penicillin and tetracycline are used to treat gonorrhea. _____
8. The use of a condom can help prevent gonorrhea. _____
9. It is possible to contract gonorrhea of the throat and still be a virgin. _____
10. Most women do not know that they have gonorrhea. _____
11. If a woman does not treat gonorrhea, the infection may spread upward through the uterus to involve the fallopian tube and eventually may cause infertility. _____
12. Syphilis is transmitted only by intimate contact with another person. It can not be contracted by toilets seats, wet towels or swimming pools. _____
13. A chancre appears two to four weeks after contact of the syphilis germs. _____
14. The chancre will disappear within several weeks. _____
15. Ultimate result of syphilis may be blindness, insanity or even death. _____
16. The "secondary stage" of syphilis is characterized by a general skin rash. _____
17. Syphilis is circulated in the body through the blood stream. _____
18. There are many different types of gonorrhea and syphilis. _____
19. Herpes is a disorder that resembles gonorrhea in symptoms and mode of transmission but will not respond to penicillin. _____

20. About two to eight days after contact with the herpes virus, small itchy red bumps appear in the genital area. _____
21. Two to three days after the red bumps appear they burst and produce shallow, painful ulcers. _____
22. The herpes virus never leaves the body and remains in the nerves near the lower spinal cord for the rest of the person's life. _____
23. The birth control pill does not prevent sexually transmitted diseases. _____
24. Crabs, chancroid, lymphogranuloma venereum, granuloma inguinale, nongonococcal urethritis are the other forms of sexually transmitted diseases. _____
25. If you willingly or knowingly transmit STD to someone you can be criminally prosecuted with a maximum penalty of 2 years. _____

J.22



J.23



Role-Playing Situations

J.24

- Four years old twins want to play with the same toy
- A teenager has to complete a major homework assignment due the next day but wants to go to a rock concert. Talks over problem with friend on phone. (Can also have it with him facing the teacher the next day.)
- Two groups of neighbors are on opposing sides of the issue of a new bus route going down the street. One group favours it because it makes it more convenient to get to work and to school. The other group is against it on the grounds of increased noise levels and possible danger to toddlers.
- Country "X" declares war on country "Y" because "Y" broke a peace treaty by invading and occupying a small ally of "X". (Roles would be presidents of "X" and "Y".)

The Mokusatsu Tragedy

J.25

On July 26, 1945, The Potsdam Declaration was issued by the United States, Great Britain, and China. In terms more lenient than had been expected, the Allies called upon the Japanese government to proclaim the unconditional surrender of its armed forces. In essence the Allies were calling upon Japan to surrender and end World War II without further bloodshed. Two days later Premier Suzuki of Japan met with the press and said that his cabinet was holding to a policy of *mokusatsu*. The translators at the Domei News Agency translated his message and from the towers of Radio Tokyo the news flashed to the world that Japan had decided to "ignore" the Potsdam ultimatum.

What happened as a result of this apparent rejection is a well-known tragedy of the modern world. Nine days later, on August 6, 1945, President Harry Truman announced that the world's first atomic bomb had been dropped on Hiroshima!

The true story of why Japan rejected the Potsdam declaration and laid herself open to the most destructive force ever known to man will probably never be known. But there is strong evidence to suggest that the main cause was the misinterpretation of one word, "*mokusatsu*."

Mokusatsu has no exact counterpart in English and, in fact, is even ambiguous in Japanese. What Premier Suzuki meant by the use of this word was that he was withholding comment for the present time, the equivalent of a modern-day politician saying "No comment" to give himself time to ponder what he is going to do. Unfortunately, the official translators took the other meaning of the word, "to ignore", which was in turn taken by the Americans to mean an outright refusal of the Potsdam declaration.

The fault lay as much with Premier Suzuki for choosing such an ambiguous word as it did with the translators. *Mokusatsu* has two characters in Japanese: *moku* means "silence" and *satsu* means "kill," literally "to kill with silence." To a Japanese this can mean either "to refrain from comment" or "to ignore." The word he should have used was *mokushi*, "to observe silence" (*shi* means observe). The phrase can only be taken one way in Japanese, and there is no possibility of a mistranslation.

— "Mokusatsu Tragedy" from *Language Is* by A.C. Cowan (Ed.). Copyright © 1971 by Nelson Canada. Reprinted by permission of the publisher.

(Dealing With Conflict)



Dealing with conflict can result in personal growth.

PROGRAM SUMMARY

Alice, a student photographer, has taken her last shots for the school yearbook. When she goes to the lab to develop her prints, she finds that Gail, the yearbook editor, has disregarded the sign-up sheet and is working in the darkroom. Gail says she'll explain later and asks Alice to meet her there at seven o'clock.

Alice hides her true feelings, says it's O.K., and goes home. There she slams doors, snaps at her family, and skips dinner to go back to school. Her boyfriend Jerry goes with her, and when they get there Gail says that she is leaving for the weekend, but has not finished her work. She asks Alice to take over.

Again Alice does not express her true feelings about this "unfair" assignment. Instead she cancels her date with Jerry, gives up her study time for a big history test, and spends all weekend doing Gail's work.

On Monday morning Gail gets all the praise from Mr. Carpenter, the faculty advisor, because the yearbook is finished on time. Alice gets a failing grade on her history test. Alice is hurt and angry with Gail. In the cafeteria a friend of Gail's overhears Alice telling Jerry how she feels. When Gail learns what Alice has said, she seeks her out for an explanation. At the end, the two girls are about to meet "face to face."

BACKGROUND INFORMATION ABOUT THE TOPIC

Throughout life we continually meet others with differing views, goals, and ideas. Since conflict is ever present, why haven't people found a consistently satisfactory way of dealing with it? What usually happens is that our emotions take over as we struggle to achieve our point, our goal. We attempt to win with little thought of the consequences or consideration of alternatives that might allow both parties to "win." This is especially true for adolescents as they strive for increased independence.

There are several ways in which people deal with conflict. A person may withdraw — walk away saying, "O.K., you win." The individual simply avoids conflict — chooses not to deal with it. Sometimes those in conflict will ask a third party to intervene. Compromise is probably the most frequently used method of dealing with conflict. The hope is that each participant will come out a winner, but that is not always the case. There is also the win-lose way to deal with conflict. The parent says, "This is how it will be because I say so." The parent is the winner because of his or her power position. There is often a high cost to such winning because the negative feelings may linger with the loser for a long time. Still another way of dealing with conflict is the win-win problem-solving approach. Here the conflict is approached as a problem to be solved, a search for the alternative that will allow both parties to win.

In the win-win problem-solving approach, there is an attempt to deal with conflict in a positive manner. The search is for alternatives that are helpful to both parties. The parties focus on the issues involved, not the persons. They communicate with each other in an open, nonoffensive way. This strategy allows people to manage conflict with dignity intact.

Conflict usually has a negative connotation, but it can have some positive benefits. First, it can get irritating issues or situations into the open where they are easier to deal with candidly. Second, it is an opportunity to have our ideas or points of view subjected to the thinking of others.

The steps of the win-win approach to conflict management are: 1) analyze the conflict; 2) openly and thoroughly communicate about causes, issues, and the feelings of each person involved; 3) generate potential solutions or courses of action; 4) choose the solutions closest to a win-win situation (most acceptable to all concerned); and, 5) abide by the choice and implement it with care.

Facing and constructively resolving problems is something we can learn. It is helpful if we keep two points in mind. One, problems are universal and inevitable. Two, conflict is potentially both detrimental and/or beneficial. If there is too much conflict too soon, or if it is too intense or lasts too long, a person may emerge from the crisis less healthy than he or she had been before the crisis. Problems and the resultant conflict can be beneficial in that they force action and can yield growth. Conflict can be positive if we avoid looking at it as a personal contest with another (win at all costs) and realize that an issue or concern should be the focus.

In summary, the elements that are critical to the constructive management of conflict are: 1) accurate interpretation of the problem and needs, and 2) behavior that is carefully directed at the causes and not the symptoms of the problem.

OUTCOMES	
KNOWLEDGE: Following this program, adolescent viewers should understand that: • Conflict can be destructive if it disrupts effective living, sets you in opposition to people who care for you, or leads to continued antagonism and/or alienation. • There are alternative ways to respond to conflict and its consequences.	ACTION: As a result of this program, adolescent viewers may: • Be more likely to face conflict and respond to it in a healthy way. • Develop new ways to respond to conflict situations.

Face to Face

PROGRAM DISCUSSION QUESTIONS

1. What were the conflicts in Alice's life? Did any of these conflicts have an effect on Alice's physical or emotional health? If so, how?
2. How do you feel about facing conflict?
3. Were there any benefits from the conflicts Alice faced?
4. What might have happened if Alice had told Gail that she couldn't pinch-hit and finish the yearbook work?
5. What was Alice's style or usual way of dealing with conflict? Why do you think she behaved this way? Do you agree or disagree with Alice's way of handling conflict? Why?
6. How would you have responded if you had been Alice? Jerry? Gail? Why?
7. What are the physical health problems that are likely to occur when one repeatedly avoids conflicts? The emotional health problems?
8. What are some desirable ways of handling conflict? Explain. Why are some people better able to handle conflict than others?

Father and Son

J.27

F. It's not time to make a change, just relax take it easy,
you're still young that's your fault there's so much you
have to know. Find a girl, settle down, if you want to, you
can marry, look at me, I am old but I'm happy.

I was once like you are now, and I know that it's not easy
to be calm when you've found something going on, but take
your time, think a lot, why think of everything you've got.
For you will still be here tomorrow but your dreams may not.

S. How can I try to explain, 'cause when I do he turns away again.
It's always been the same, same old story. From the moment I
could talk I was ordered to listen, now there's a way and I
know that I have to go. Away, I know, I have to go.

F. It's not time
to make a change,
just sit down take
it slowly, you're
still young that's
your fault, there's so much you have to go
through. Find a girl, settle down, if you want
to, you can marry, look at me I am old but I'm happy.

S. Away away away
I know I have to
make this decision
alone — no

S. All the times
that I've cried
keeping all the
things I knew inside
it's hard, but it's
harder to ignore it. If they were right, I'd agree but it's
them they know, not me, now there's a way, and I know that I have
to go away, I know I have to go.

F. Stay stay stay
why must you go and
make this decision
alone?

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trolled by Island Music, Inc. (BMI). All rights reserved.
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Father and Son

J.28

DISCUSSION QUESTIONS

- 1) What sort of mood pervades this song?
- 2) Why does the father feel "It's not time to make a change"?
- 3) What is the father's standard for being happy (first stanza)?
- 4) Why is it the son's fault that he is too young, according to his father?
- 5) What does he mean by "You will still be here tomorrow but your dreams will not"?
- 6) What was the "same, same old story" the son felt he kept hearing?
- 6) Why does the son feel he must go "away, away, away"? What is away?
- 8) What do you think the main conflict is between the father and son?
- 9) Who is at fault?
- 10) How could the conflict be resolved?



Prejudice has harmful consequences for both the target of the prejudice and the prejudiced person.

PROGRAM SUMMARY

It's time for the senior prom, and Nancy and her date plan to double with Jennifer (her longtime neighbor and friend) and Richard. But Richard has made plans to go to his country club for dinner before the prom, and Nancy, a Chinese-American, would not be admitted there. When Nancy overhears Jennifer and Richard talking about the club rule, she is shocked and hurt, especially by her best friend's apparent intention to go anyway.

Nancy slips away and hurries home where she tells her mother and her brother Eugene about Jennifer's betrayal. Eugene is very angry. His response to prejudice is to fight. Mrs. Pong tells Nancy she must talk to Jennifer.

Jennifer senses that Nancy knows and goes to the Pong house to talk. Richard waits for her outside. Eugene comes by, and the two fight. Richard drives away, and Eugene goes inside bloody but gleeful.

Jennifer runs out to look for Richard, still not having leveled with Nancy about the country club. Nancy follows and asks why she hasn't told her yet. Jennifer replies that she is not going with Richard. Nancy, still angry, does not believe her and walks away.

BACKGROUND INFORMATION ABOUT THE TOPIC

Prejudice is an opinion or feeling developed without knowledge or reason. Most, if not all, people have some prejudice. *Prejudice may be directed toward the old, the young, women, men, the rich, the poor, or groups of any kind.* Congressional acts, court decisions, and executive orders have attempted often to eradicate prejudice and discrimination. Yet such attitudes continue to directly affect people's lives.

Adolescents encounter discrimination in a variety of ways as they expand their participation in broader community settings. A major factor in establishing barriers among adolescents is the different rates at which they mature — socially and physically. Their social groups often discourage participation with those of different racial, religious, or socioeconomic backgrounds. Adolescents may encounter discrimination in school as a consequence of teacher prejudice, activity groupings, and academic/athletic ability. They may encounter discrimination as they seek employment — in hiring practices, job opportunities, and salary.

Prejudice is acquired in a variety of ways. Initially it may result from the importance we attach to group membership and the rules we must follow to remain in the group. It may result from unmet sociopersonal needs. Fear of the unknown, especially of persons who appear different, is another potential source of prejudice. Stereotypes are often formed because of false or limited information.

For whatever reason, *prejudice and discrimination have destructive consequences*, not only for the target but for the prejudiced person as well. Targets of prejudice often react with feelings of distrust toward all members of the group from which they perceive a prejudicial attitude or behavior. They develop feelings of self-doubt or low esteem. They may develop negative feelings toward members of their own group, somehow making them responsible. Finally, they may develop strong feelings of self-hatred.

Prejudiced people also suffer certain consequences. They tend to be more rigid in their attitudes and feelings, seeing all things as absolutes. They are less likely to think of and accept alternative positions and views. Prejudiced people seem more resistant to change. They are more fearful of strangers, foreigners, and those who appear different from themselves.

One real tragedy of prejudicial thinking is that it robs us of rich resources and opportunities by restricting our world. It stunts our growth. Some prejudice can be overcome simply by gaining new information and new insights. Other forms of prejudice are much more deeply ingrained and are overcome only with persistence.

Young people especially may need help in handling prejudice. Depending upon the situation, they can be encouraged to:

1. *Seek social experiences with people who value them as persons.*
2. *Become more aware of the influence prejudice may have on self concept.*
3. *Seek help or guidance from persons they respect in handling situations as they arise.*
4. *Organize or support groups that work to overcome prejudice in appropriate ways.*
5. *Write letters of objection to the producers of media that support stereotyping, and letters of support to producers who counter stereotyping.*
6. *Write letters to public and/or private sector officials calling their attention to a restrictive practice or policy and its harmful effects.*
7. *Become more sensitive to the prejudiced person's problem.*
8. *Learn more about prejudice and effective strategies to deal with it.*

OUTCOMES

KNOWLEDGE: Following this program, adolescent viewers should understand:

- The harmful consequences of prejudice for both the target of the prejudice and the prejudiced person.
- Some ways of handling prejudice when you are its target.

ACTION: As a result of this program, adolescent viewers may:

- Develop new ways for handling prejudice.
- Recognize prejudiced attitudes in self and others.
- Seek social experiences with people who value them as persons.

Side by Side

J.29

PROGRAM DISCUSSION QUESTIONS

1. How did the program make you feel? What impressed you most in the story?
2. How would you explain racial discrimination?
3. Do you think the two girls will ever be friends again? Why or why not?
4. What do you think may have been the root causes of Richard's behavior? What impact do you think this experience may have on him?
5. How do you feel about Jennifer's actions? How do you think she was feeling at the end of the program? What should Jennifer do now?
6. How much of an impact on Nancy do you think this experience of prejudice will have? What impact do you think it will have on Eugene?
7. How do you feel about the way Nancy handled the situation? How do you feel about Eugene's actions?
8. What should Nancy do now? What sources of support might be helpful to her?

A Crabbit Old Woman

J.30

What do you see, nurses
what do you see?
Are you thinking when
you are looking at me:
A crabbit old woman,
not very wise,
Uncertain of habit
with far away eyes,
Who dribbles her food
and makes no reply.
When you say in a
loud voice-
"I do wish you'd try."

Who seems not to notice
the things that you do,
And forever is losing
a stocking or shoe.
When unresisting or not
lets you do as you will
With bathing and feeding
the long day to fill.
Is that what you're thinking,
is that what you see?
Then open your eyes, nurse
you're not looking at me.

I'll tell you who I am
as I sit here so still;
As I rise at your bidding,
as I eat at your will,
I'm a small child of ten
with a father and mother,
Brothers and sisters
who love one another.

A young girl of sixteen
with wings on her feet,
Dreaming that soon now
a lover she'll meet;
A bride soon at twenty—
my heart gives a leap
Remembering the vows
that I promised to keep.

At twenty-five now
I have young of my own,
Who need me to build
a secure happy home;
A woman of thirty,
my young now grow fast
Bound to each other
with ties that should last.

At forty, my young sons
have grown and are gone,
But my man's beside me
to see I don't mourn.
At fifty once more
babies play round my knee,
Again we know children,
my loved one and me.

Dark days are upon me:
my husband is dead,
I look at the future,
I shudder with dread,
For my young are all
rearing young of their own
And I think of the years
and the love that I've known.

I'm an old woman now
and nature is cruel-
Tis her jest to make old age
look like a fool.
The body is crumbled,
grace and vigour depart,
There is now a stone
where once I had a heart.

But inside this carcass
a young girl still dwells,
And now and again
my battered heart swells.
I remember the joys,
I remember the pain
And I'm loving and loving
life over again.

I think of the years
all too few - gone too fast,
And accept the stark fact
that nothing can last.
So open your eyes, nurses
open and see
Not a crabbit old woman,
look closer - see Me.

The above poem was found among the possessions of an old lady who died in the geriatric ward of the Ashludie Hospital near Dundee Scotland

It was quoted by Mr Willie Schiff as part of his address to a meeting at the Congress of the Canadian Association of Gerontologists

Section 5

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